WORTLEY'S VISION

Or

The GREAT WORK of the Conversion of a Sinner,

(According to the Doctrine of the Scriptures) by Imaginary Resemblances evidently manifested immediatly from Heaven;

Clearly setting forth,

The dangerous Estate of the Natural man,

Gods way of Effectually Calling of him,

The Duties to be performed by him, upon, and after his Effectual Calling.

THE VISION

Seen many years since; then slighted; now lately (upon Occasion) recalled to the memory of R. WORTLEY, Minister of the Gospel in *Edworth*, Bedf. Sh.

Given freely to the Church, by special Command from the Most High.

Gal. 1 8, 9 *If an Angel from Heaven preach any other Gospel, then that ye have received, let him be accursed.*

Nihil impedit, quò minùs illud ipsum, quod creditur per fidem, possit per Specialem revelationem magis explicate & evidenter ostendi, si Deus voluerit. BD. *in Col.*

With some Sermons upon the Wounded Spirit.

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BRITISH MUSEUM

To the Reader.

Courteous Reader,

ST. *Paul*, who had the Spirit of God, 1 *Cor.* 7 40. having by, and from that Spirit assured us, 2 *Tim.* 3. 16, 17. that all Scripture is given by Inspiration of God, that it is profitable for Doctrine, Reproof, Correction, Instruction, that the man of God may be perfect, throughly furnished unto all good works. And, *Rom.* 1. 16. That the Gospel is the power of God unto Salvation, to every one that believeth.

Upon the Spirit's such assurance by him, I do rely with confidence. And, as in my soul I do believe the Scriptures to be the very Word of God; so, (as I boldly may, and ought) taking heed unto that sure Word of Prophesie, 2 *Pet.* 1. 19. I do teach the Truths which there I find, as Parts of that inspired, powerful, perfecting, and to every good-work throughly-furnishing Word; not daring to seek further, or to wait for the revelation of new Truths, not there set down, lest I be found in the number of the blasphemous adders thereunto, and so become liable to that fearful punishment threatned against such, *Rev.* 22. 18.

Moses and the Prophets are to be heard, *Lu.* 16. 29.

The Scriptures are to be searched, *John* 5. 39.

However, since (as the natural man cannot at all

know spiritual things, wanting a spiritual eye to discern them, unless revealed unto them, 1 *Cor.* 2. 14. so, the Regenerate (though diligent hearers, and searchers) cannot clearly discern them, unless revealed unto them, *Luke* 24.45. The Lord is pleased (in such a measure as he sees fitting) to give unto them the Spirit of wisdom, and revelation, in the knowledge of him; and to enlighten the eyes of their understandings, *Eph.* 1.17.18. and, by the spirit of Truth to guid them into all needful Truths, as he hath promised, *John* 16.13.

This ordinary way of the Spirit of Truth's enlightening (to the glory of the same Spirit I speak it.) I have experimentally found in my soul, from the time, that (with a total resignation) I have given my self up to be led by it.

Which (further to encourage me to a confident, and chearful going on in the service of my Lord Christ in his Ministry) hath lately, in an extraordinary and not so usual a way (O most unworthy dust and ashes, of so low a condescention of my great God!) been pleased, not only to assure me,

That I have escaped the Corruption, that is in the world, through Lust, 2 *Pet.* 1.4. (A blessed and most sweet assurance) but likewise,

Clearly to manifest unto me,

The dangerous estate of the Natural man, while such.

The manner of the great work of his Conversion.

To instruct me in the right understanding of many Scripture-truths relating thereunto.

To shew unto me (and to all, that are effectually called) the path of life, and (by way of guiding of my steps to Heaven-ward) secretly to say unto my soul, this is the way, walk in it, *Isa* 30.21.

Of which great Mercies (with some other) vouchsa-

fed

fed to him, not worthy to be beloved, not worthy to be minded, this following Narration will more fully inform thee.

The Narration.

IN my younger years being bred up in the University, and having taken a Degree there, I was admitted into one of the Inns of Court: Where having spent about two years (Means now failing for my support and continuance in that course) I was received into the Family of an Honourable Personage; mine Employments being in the way of a Scholar; as to write Letters, to read Divinity, to pen Sermons, to pray with the Family, in the Chaplains absence, *&c.*

It pleased God so to dispose the heart of the Honourable Governour toward me, that great secular preferments were endeavoured for me: But, none of them succeeding, I was at length by Mandate from his then Majesty (procured by the means of that Noble Personage) replanted into my old Nursery, a Fellow of a Colledge there.

I yearly payd mine acknowledgment by attendance, where I had received so much Favour: the good will, and endeavours of worldly preferments for me, still continuing.

One at last was freely offered unto me; of such a nature as I most desired, with visible (almost) certainties of great wealth, and temporal advancement, had it been accepted; but Providence had otherwise disposed of me.

For, when, upon the offer, my answer of acceptance was expected, I was surprized with a sudden amazement; and standing silent like a Statue, had not one word to speak, by way of acknowledgment of mine own

unworthiness, or of the greatness of the intended Favour; much less to express my ready acceptance thereof, and due thankfulness for it; and so for some time continuing, was dismissed for the present, and within short time after became a stranger to those Relations.

Having after this (as I esteemed it) unhappy rejection, spent some years in the Colledge (vainly and idly enough, God knows) it was the Lords pleasure to transplant me into his Church abroad. And having by a remarkable manuduction, brought me unto the Living, which I now hold, he was pleased, at my first entrance, by a great (though not total) distemper in the right use of my Reason, to break and fit me in some measure for his Service there; and to prepare the way for that great Work, which he had to do many years after.

I could here tell thee, how in that distemper, God did set me before my self, after a strange manner presenting to my view, my haynous sins to that time, and shewing me, how many deaths I had deserved by them: But, I have acknowledged and humbled my self for them unto him, who hath graciously assured me of his Pardon.

Upon my recovery, I had some good motions, and faint stirrings in my soul toward God and Goodness; which so long I had forgotten, and (indeed) slighted. My first Subject, which I handled, was the broken heart, *Psal.* 51. 17. The way which I should have taken, but, neglecting it, the work was not throughly wrought.

Though I proceeded so far, as to a just restitution (as near as I could call to mind) where I had wronged any, and I remember the flax began to smoak, in some weak dislike, often stirring in my heart, against those sins, in which formerly I had lived, and wherewith it was overrun; and I began by degrees to break off from them.

I had now continued at my Living five or six years, or more; when (I do not remember) that the day before,

or at any time for some years then past, I had had such thoughts, as might minister matter to my Fancy to work.) The Lord was pleased, in a Dream and Vision of the night [thus] to seal Instruction unto my soul, *Job* 33.15,16.

The Vision.

AT *London*,

I was apprehended by a shag-hair'd Fellow, without an hat, of a deformed countenance.

He led me on, I knew not whither, until we came unto a Prison, scituated where *Westminster* Hall stands: At the entrance into the Hall.

The Front of the Prison was toward the *Thames*.

The Gate was wide, and stood wide open.

The chief Prison-house was in view, a cools-building within at the end of a Court-yard.

There was a window on the right hand of the Gate-house, which had a strong Iron grate before it (as had the windows on the side-buildings, on the left hand toward the chief Prison-house) through which I could discern mens faces.

At the entrance of the chief Prison-house stood the Jaylor a grim man in black.

He, seeing of us, presently comes to us to the gate; and turning my Apprehender a little aside to whisper with him;

As they were whispering, my Apprehender let go his hold.

I perceiving his hand off, thought it best to run for my safety; and betook me to my heels.

My Apprehender pursues me.

But having the start of him, I was gotten so far be-

fore him, that I could not hear him following.

Having now ran almost as far as the *Savoy*, and looking back to see at what distance I had left him.

I could see a good way off a Gentleman, who had stopped him in his pursuit; and by the hair of his head, having pulled him down upon his knees, was beating of him with a Battoon.

I still fearing that he might get loose, and follow me, ran on until I came at the *Savoy*; where,

I ran down a pair of stairs.

Which stairs delivered me on to a square Brick building, raised one Story from the ground, left so, that the work might be continued; having Beams and Jyces laid ready for a Floor, and second Story.

In this Building I was perswaded I might hide my self from my Pursuer.

Whereupon, attempting to get down between two of the Jyces, there were men below within the Building, who endeavoured, by thrusting at me with an Halberd, and long staves, to hinder my Descent.

But, the danger I fled from made me so resolute, that, putting by their thrusts, I got down in spight of them.

I was no sooner below, but they were all vanished.

From hence I was immediatly transferred into the Tower of the Temple-Church; and standing where the Effigies of the Knights-Templars lie (then not to be seen) all fear of being again taken by my Pursuer, was now ceased.

I cast mine eye up to the top of the Tower, where my sight was limited by a Cloudy resemblance.

Round about on the sides, the Tower was scaffolded up from the Pavement as in a Theater.

Under the Scaffolds I observed certain men, as if lurking there to hinder people in their ascent.

I awaked, and muſing upon the Viſion in my mind, and finding that it had a kind of orderly dependance one part upon another; aſſoon as I aroſe, I wrote it down, and gave I know not what Interpretation of it.

The writing (unminded) lay among my looſe Papers many years; until (which I believe was nine or ten years after) the Lord was pleaſed to lay upon me the heavy burden of a wounded Spirit.

In mine extremity (which was ſo high, that I feared death) having over-looked my looſe Papers, and this Viſion (curſorily) among the reſt, I caſt them into the fire.

The Occaſion of recalling of the Viſion.

After ſome dayes, the Lord having been pleaſed to reſettle me, and to ſpeak Peace to my ſoul (as I have ſhewed in my ſalve for the Wounded Spirit) reflecting my thoughts upon my time ſpent in that before-mentioned Family, as alſo upon the great ſecular preferments which I then miſſed of, I was not a little troubled at my ſuppoſed loſs. Yet, when I remembred, that I ſtood a long time ſilent, as amazed, &c. I had a ſtrong perſwaſion in me, that the Lord in Mercy had with-held thoſe preferments from me.

I ſued unto him by earneſt Prayer, that, if it were ſo, he would be pleaſed to diſcover it unto me; that, upon my ſenſe of his Mercy, I might bleſs his Name for it.

It was not long, after my Prayer was ended, before the Lord afforded me this gracious return thereof, bringing freſhly to my (by my late illneſs much weakned) memory the Viſion, which I had ſo long, and ſo much ſlighted.

Which

Which a little pondering upon, I called to mind (whereof I was afterwards in another dream assured, by a voyce saying, *It was the Gatehouse*) That the Gate-house of that Prison to which I was brought, with the inward Prison-house, windows, and side-buildings thereof, were just like unto the Gate-house (or Lodge) the inward Buildings, windows and side-Buildings of that House, wherein I had lived with that Noble Personage, which also being seituate in a Town upon the River, on the same side, had its Front towards the *Thames*.

Whereupon by him, to whom alone they do belong, *Gen.*40.8. I was presently enabled to give this Interpretation.

That the Apprehender was my Corruption.

That it had brought me to the mouth of Hell, in bringing me to that Family, and so near unto the Law, the course I must have returned to, and gone on in, had the offered Favour been accepted.

That the man in black at the entrance of the Chief Prison-House, was the Devil ready to seize upon me.

That the Gentleman beating of my Pursuer, was the Holy Spirit restraining of my Corruption.

That the Stairs put me in mind, to humble my self for my sins.

The Building I interpreted to be, the Building of Grace begun in my Soul.

The men within, to be my spiritual Enemies violently opposing of me.

The Scaffolds in the Tower of the Temple-Church, a direction for a gradual improvement in Grace.

The men under them, my spiritual enemies watching advantages to hinder mine Improvement.

This more general Interpretation served then to settle me, in what I sued to be satisfied in; with much comfort assuring me dayly more and more, that I was deli-

vered

vered from the mouth of Hell, as to those Relations, and so that Course.

But since, upon more serious consideration, and throughly weighing of each particular circumstance in the Vision, I find, that I have great cause to bless God, in the super-abundant riches of his Mercy; in that, when I sued only for satisfaction in that forementioned Particular, he not only shewed me, what he had done for me, as to that; But likewise,

That he had freed me from the slavery of my Corruption, which so long and so powerfully had prevailed over me; and so had delivered me from the power of darkness, and had translated me into the Kingdom of his Dear Son, *Col.* 1.13.

Directing of me what now I was to do.

To humble my self for my sins.
To be stedfast in the Faith.
Courageously to resist my Spiritual enemies.
To take off my heart from the things of the world.
To mind Heavenly things. (therein.
To improve in all Grace by degrees, and to persevere
To keep a diligent watch over my spiritual enemies.
To prepare my self for afflictions.

Acquainting me with many other instructing, comforting directing Truths, observable both from the Occasion and from the several Particulars of the Vision.

Which Truths the (manifestation of the Spirit being given to profit withal, 1 *Cor.* 12.7.)

I have parallel'd with those material Circumstances, whence they are collected.
I have set down in Doctrinal Conclusions.
I have further cleared and confirmed by Scripture, by Instance, by Reason, as they would bear them.
I have drawn from them some Uses; which I commend to thy Practise in thy Life; to a confident and chearfull

ful diligence wherein thou hast here an encouragement from Heaven, even from him, whose Secret is with them that fear him, and to whom he will shew his Covenant, *Psal.*25.14.

Glory be to God on High.

The

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5. *Man effectually called hath a will and power to flee from sin.* p. 95.
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From the Duties accompanying Effectuall Calling.

1. *THE Effectually-called are to humble themselves for sin.* p. 116.
2. *The Lord gives unto his Children oblique Memento's of their sins.* p. 119.
3. *The Church of Christ is aptly resembled by a square Brick-Building, &c.* p. 123.
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5. *Upon Effectual Calling, Faith is necessarily requi-*

red as the only Inſtrumental Means to unite the Soul unto Chriſt. p.133.

6. *The Souls Enemies, upon Effectual Calling are moſt violent againſt its Faith.* p.138.

7. *The Souls Enemies, reſiſted with Courage, will flee away.* p.142.

From the Duties to be performed after Effectual Calling.

8. *AS for all other Mercies, ſo eſpecially for Soul-deliverances, God expects that man ſhould be thankful.* p.145.

9. *All worldly things are to be trampled upon in the way to Heaven.* p. 149.

10. *Each true Member of the Church, upon his heart being taken off from the World, is freed from the fear of hell.* p. 253.

11. *The Effectually-Called are to ſet their Affections upon Heavenly things.* p. 157.

12. *God hath an inviſible Paradice to reward his Servants, which in his Service, they may have a reſpect unto.* p. 161.

13. *The Effectually-Called are to grow in all Grace by degrees; and to perſevere therein.* p.165.

14. *Our ſpiritual Enemies are to be watched with diligence, leſt they hinder us in our improvement in Grace.* p. 171.

15. *Each true Member of the Church, in his way to Heaven, muſt expect afflictions, and prepare himſelf with Patience to undergo them.* p. 175.

The Occasion of Recalling of the Vision.

Paral. I.

Circ. *When the Favour was offered unto me.* [*I was surprized with a sudden Amazement, and stood silent,* &c. *and soon after became a stranger to the Family.*]

Obs. *Gods* [*Negative Mercies are great.*]

WHat could be required more to Enjoyment, then,

A Real Intention to confer?

An unquestionable ability to effect?

A Chearful freedom in offering?

An earnest desire of what was offered?

A most willing readiness to accept?

And yet fail by a successeless Miscarriage? What should be the reason?

God was left out: (I am certain he was on my part: I fear on the other:) and so, all doated upon expectations, and byassed Designs, were blasted.

Although the Semi-atheist confines God unto Heaven,

as not minding, not knowing, what is done here below, *Job* 22.13,14. Yet the undoubted Word of Truth teacheth, that (as all other things, so) the actions of men are ordered and disposed by the Divine Providence, which stoopeth even to those lesser things, of making of our Beds, *Psal.*41.3. of numbring of the hairs of our heads, *Mat.*10.30.

The River (or Brook) that it runs on with a free and constant Channel, this it hath from the continual Supply from the Fountain: That it runs this or that way, it hath it from the ordering of the skilful Deriver.

God doth not impose a fatal necessity upon mens actions: but, leaves them to their own Freedom.

However, he, that knows mans Thoughts before he thinks them, *Psal.*139.2. who fashioneth the hearts of men, *Psal.*33.15. hath them so in his hand (yea, the heart of him who is most free, and least subject to the power of any, *Prov.*21.1.) that he can, and doth most wisely incline and order them as he pleaseth, for the effecting of those ends which he hath fore-determined to bring to pass.

How vain then, without Him, are all man's designs and undertakings? *Psal.*127.1,2.

He may have many devises in his heart, which though carried on with all possible secrecy, being subtilly contrived, profoundly intricate, interwoven with many collateral reaches; Yet *the counsell of the Lord that shall stand*, *Prov.*19.21. and mans (which he hath sought so deep to hide from him, *Isa.*29.15.) shall, even when upon the very point of execution, be frustrated and prevented. For, *who is he that saith, and it cometh to pass, when the Lord commandeth it not?* Lam.3.37.

My then neglect of him, gave him just cause to blow upon those mine expectations: However, I am now assured,

sured, that it was in great mercy (though the way was sudden and strange) that I was withheld from their enjoyment.

Mans Tongue is his Glory, as it may be used, *Psal.* 57.8. Otherwise it may prove his ruine, *Psal.* 64.8. *Life and death are in the power of it*, Prov. 18.21.

I was (at that present) under the power of most subtil, malicious, potent enemies, then in the Family, whom it nearly concerned (if possible) to abortive my Rising. How their former (then not suspected, since evidently discovered) vile practises to that end, might now have been seconded, upon mine acceptance of the offered Favour, the Lord alone knows.

This is not to be questioned (the Vision clears it) in that course to which I was designed, my soul had been exceedingly endangered, and there was no apparent way but death or silence, to escape it.

Upon this Brink of Ruine, He, who made the mouth, and at his pleasure opens the lips or maketh dumb, *Exod.* 4.11. From whom alone are the answers of the tongue, *Prov.* 16.1. did set a watch over my mouth, and keep the door of my Lips, that he might keep me from the paths of the destroyer, and by a blessed miscarriage, prevent the hazard (at least) of a ruining success.

For that which followed, no less was to be expected. Mans Nature delights in change, and great ones are not well pleased with the presence of the (supposed) blighters of their Favours. Former Professions of Parental care are now forgotten, and an eye of dislike my entertainment.

Though thus forsaken? yet He, who never leaveth nor forsaketh his, was pleased to take me up, *Psal.* 27.10. and not to leave my soul destitute, *Psal.* 141.8.

Obs.

Gods Negative *Mercies* are great.

Texts, 2 Cor. 12. 9. *My Grace is sufficient for thee.*

Mat. 8. 21, 22. *And another of his Disciples said unto him, Lord, suffer me first to go, and bury my Father: But Jesus said unto him, Follow me, and let the dead bury their dead.*

Inst. Christ (as man) prayed thrice, that the Cup of his Passion might pass from him; yet was denied, *Mat.* 26. 39, 42, 44.

Saint *Paul* besought the Lord thrice, that the Thorn in his flesh (the Messenger of Satan to buffet him) might be removed: yet prevailed not, 2 *Cor.* 12. 7, 8, 9.

Reas. Man thinks that what he desires, will be beneficial unto him, The Lord knows it will prove hurtful, *Mat.* 8. 22.

Use 1. There is a particular over-ruling Providence, *Prov.* 21. 1.

2. Thy Judgment may erre: Leave all to God, *Psal.* 37. 5.

3. In every thing give thanks, 1 *Thes.* 5. 18.

4. The desires of the Godly are alwaies granted. *Mat.* 21. 22. if not according to their will, yet for their good.

Resolution. I will dire& my Prayer unto God, and look up, *Psal* 5. 3. and wait (as his time, so) his way of answering.

Ejaculation. Not as I will, but as thou wilt, *Mat.* 26. 39.

Parad.

Paral. II.

Circ. *The Mercy (though long concealed) was discovered* [*seasonably to settle me.*]
Obs. *God takes* [fittest time *for Mercy.*]

THere had now passed many years, from the time of the secret conferring, before I became sensible, that it was a Mercy.

Had it been manifested sooner, my not yet-throughly-humbled heart had been a most unmeet Receptacle for it.

God finds not the heart prepared: But he first fits and prepares it, that it may be capable of Mercy, and then communicates himself, and his Favour unto it; and that still most seasonably.

Seasons or Moments of time, as they move and encline unto action; so they add gravity and easiness to the performance, and render the action beautiful. *Every thing is made beautiful in its time.* Eccles. 3. 11. Words (or actions) how are they set off, by being fitly spoken (or done?) *Prov.* 25. 11. How good are they? *Prov.* 15. 23.

The knowledge and Choice of these belongs unto Prudence; which being the Eye and Director of all Vertues, they cannot be perfect, if they fail (as in other Circumstances, so) in their proper time.

This Prudence, (as to choice of opportunities, and fit seasons) is afforded unto Brute Creatures. The Ant knows when to make her provision for the Winter, *Prov.* 6. 8.

6. 8. The Stork knows her appointed times: The Turtle, Crane, Swallow, know the time of their coming, *Jer.*8.7. The wild Beasts, when to creep forth for their Prey, *Psal.* 104. 20. Yea, inanimate Creatures, the Sun and Moon, observe the Seasons for which they are appointed, *Psal.*104.19.

But these follow the Instinct of Nature, and the Law of their Creation. Man hath reason to guide him, and being able of himself to judge of the fitness of Times;

Is Commanded to lay hold on opportunities, *Eph.* 5.15,16.

Is commended for so doing (especially as to the actings of Grace) *Psal.*13. *Mark* 4. 28.

Is condemned for neglecting of them, *Prov.*6.8.

For not discerning of them, *Luke* 12.56.

What the Creature hath by participation, is in God in the height of eminency; Who,

Being free from all mixture of Matter,

Having made all things in his Wisdom, *Ps.*104.24.

Having appointed a time for all things, *Eccl.*8.6.

must necessarily know (as all other things, so) all times: Which he doth know, not by a discursive, but by an intuitive knowledge.

For, his Knowledge (as his Essence) being measured by his Eternity, and his Eternity comprehending all time without succession: He beholds whole time, with every part thereof, as present before him; and so knows, and is able to make choice of the fittest seasons for execution, restraint, prevention, permission, discovery, *&c.* having them all present under his eye, *Heb.*4.13. and in his own power, *Acts* 1.7.

Obs.

God takes the fittest time (as for punishment, so) for mercy.

For

For Punishment.

Text. *Rev.* 14.18,19. Thrust in thy sharp Sickle, and gather the Clusters of the Vine of the earth; for her Grapes are full ripe, *&c.* And the Angel cast it into the Winepress of the Wrath of God.

Inst. Though the Land of *Canaan* was promised unto *Abrahams* Seed, yet, the *Amorites* were not cast out, until their Iniquity was full, *Gen.* 15.7,16.

For Mercy { Offered. Conferred. Discovered.

For Mercy Offered.

Texts. *Psal.* 95.7. To day if you will hear his voice, harden not your hearts,

2 *Cor.*6.2. Behold now is the day of salvation.

Inst. *Jerusalem* had her day, wherein she might have known the things which belonged unto her peace, *Luke* 19.42.

Chorazin, *Bethsaida*, *Capernaum* had their time for repentance, *Mat.*11.21,23.

For Mercy Conferred.

Texts. *Exod.*12.41. And it came to pass, at the end of the Four hundred and thirty years, even the self-same day it came to pass, that all the Hosts of the Lord went out from the Land of *Egypt*.

Gal. 4.4. When the Fulness of the time was come, God sent forth his Son, made of a woman, *&c.*

Inst. *Mordecai* was advanced, *Hest.*6.10. When *Haman* had prepared the Gallows to hang him, *Hest.*5.14. The Snare was broken, and the Church escaped, when her proud Enemies were ready to swallow

her up quick, *Psal.* 124. 3, 7.

For Mercy discovered.

Texts. *Eph.*3.8, 10. Unto me is this Grace given, that I should preach among the Gentiles the unsearchable riches of Christ, *&c.* to the intent, that now unto the Principalities and Powers in Heavenly places might be known by the Church, the manifold wisdom of God.

*Col.*1.26. The Mystery hid from ages and generations, is now made manifest unto the Saints.

Inst. When *Jacob* was under heavy affliction for his Son *Joseph*, whom he believed to be dead; for *Simeon*, who was in bonds; for his Darling *Benjamin*, who was taken from him, *Gen.*42.36. Then was that joyful Message brought unto him, that *Joseph* was alive, and Lord of all *Egypt*, Gen.45.26.

When *Peter* was in doubt, whether he might go unto *Cornelius*, (it being unlawful for a *Jew* to converse with a Gentile) then did the Lord reveal unto him the meaning of the Vision of the great sheet, *&c.* Shewing him, that he should not call any man common or unclean, *Acts* 10.11.28.

*Reas.*1. God would be glorified in his Omniscience, *Rev.* 2. 23.

2. He would have man to set a due value on his Mercies, *Psal.*86.12,13.

3. He would have them chearfully entertained, *Psal.*35.9,10.

Use 1. Let not God fail of his end, *Psal.*139.1,17.

2. Accuse him not of delaying, *Psal.*13.1,2

3 Slight not the day of Grace, *Psal.*95.7,8.

4 Walk wisely, and redeem the time, *Col.*4.5. Purchase opportunities (so the word signifies) for goodness at any rate.

Resol.

Resol. Though Mercy be deferred; yet will I never think that long, which once I shall certainly enjoy, so sweetned, and made welcome, by its seasonableness, when it comes, *Mark* 16.7.

Ejac. Hear thy Servant, who takes pleasure in the stones, and favours the dust of thy *Zion*! Arise, Lord! and have Mercy upon her; for the time to favour her, yea, the set time is come, *Psal.* 102. 13, 14.

Paral. III.

Circ. *The Mercy was not discovered*, [*until I prayed.*]

Obs. [*God will be* sued unto.]

God is our Father, ready to supply our wants: He is our Heavenly Father, able to supply them; knowing what we have need of, before we ask him, *Mat.* 6.8.

My condition was not unknown unto him; he could have setled me, though I had not prayed unto him: But it was his pleasure to be sought unto.

Prayer is the souls conversing with God: Being the Interpreter of those holy Desires, therein stirred up by the Spirit of Supplication, *Zech.* 12.10.

That the Lord is pleased to admit dust and ashes to speak unto him, is an high honour, *Gen.* 18.27. Yet higher, to be assured of his ear, that he will hear, and grant whatsoever we sue unto him for, *Mat.* 21.22.

As it is a dignity to man, so is it an honour to God himself; which is the chief end, why he would have man

man to pray unto him.

In Prayer we ſerve him, *Luke* 2.37.

In Prayer we worſhip him: Therefore is it compared to Incenſe, *Pſal.* 141. 2. Sending up an acceptable ſavour unto him, and ſweetning all our other Services.

In Prayer, we glorifie him, in his Majeſty, Power, Goodneſs, Love, and other his Gracious Attributes: In our eyes waiting upon him, *Pſal.* 123.2.

For the kinds of Prayer, they are Four?

Deprecation of evil:

That it may be averted, *Dan.*9 16.

That being upon us, it may be removed, *Pſal.*25. 22. Or,

That it may be mitigated, *Pſal.*85.4,5.

This kind beſt ſuits the time of Affliction, *Jam.*5.13.

Petition of what is good.

That it may be conferred, *Pſal.*119.34.

That it may be eſtabliſhed, *Pſal.*68.28.

That it may be encreaſed, *Luke* 17.5.

Here the Rule muſt be, that our Prayer be according to Gods Will, 1 *John* 5.14. Otherwiſe we are not like to ſpeed, *Jam.*4.3.

Interceſſion for others.

For all men, 1 *Tim.*2.1.

For the Church, *Pſal.*122.6.

For Kings, and all in authority, 1 *Tim.*2.2.

For the Miniſtry, *Rom.* 15 30.

For Sinners, 1 *John* 5. 16.

For our Enemies, *Mat.*5.44.

For this, we have our Saviours Form: Our Father, *&c.* Give us, Forgive us, *&c.* Which whoſoever hath wholly laid by, it is to be feared, that with it, he hath laid by true Chriſtian Charity.

Thanks-

Thanksgiving.

For benefits received, *Psal.* 116. 12, 13.

Upon craving of new ones, *Col.* 1. 3.

When they are deferred.

When they are denied, 1 *Thes.* 5. 18.

And this, that the abundant Grace may, through our Thanksgiving, redound to Gods Glory, 2 *Cor.* 4. 15.

Our Infirmities in Prayer are such,

That we know not what to pray for, as we ought, *Rom* 8. 26.

That we know not how to pray, *Luke* 11. 1.

But the Spirit helps our Infirmities:

Directing us what to pray for, in our Lords Form prescribed to his Disciples; which we are to use, either in those very words, *Luke* 11. 2.

Or, framing all our Petitions according thereunto, *Mat* 6. 9.

Assisting us in the manner of our Prayers: helping

Our backwardness; by disposing of the heart unto the duty, 2 *Sam.* 7. 27.

Our want of words, by opening of our lips, *Psal.* 51. 15.

Our wandring thoughts; by scattering of them, and keeping the heart attent unto Prayer, *Psal.* 68. 1.

Our coldness:

By heating of the heart, *Psal.* 39. 3.

By the Spirits making Intercession for us in others, with groanings which cannot be uttered: as some understand that, *Rom.* 8. 26.

By Christ's tears shed over his Church, *Luke* 19. 41.

By his strong Cries, offered up unto his Father, in the daies of his flesh, *Heb.* 5. 7.

By his now interceding for us, *Rom.* 8. 34.

As for posture, (I speak of secret Prayer) that is best,

so

so for the voice, or silence, which most may quicken devotion, 1 *Kings* 18,42.

For Place, holy hands are to be lifted up every where, 1 *Tim.*2.8. Especially, when thou art withdrawn from Company. Devout Soliloquies have,

More of the Spirit.
Less of Temptation.
A Secret Observer.
An Open Rewarder, *Mat.* 6.6.

For time, Let it be the Key of the day, the Bar of the night. Let it ascend morning and evening, as the Incense, *Psal.*141.2. Pray without ceasing, whensoever occasion shall be offered, 1 *Thes.*5.17.

The sense of our wants, *Psal.*42.1,4.

The remembrance of Gods Benefits, *Psal.*103.2,3. are two excellent means to quicken the soul unto Prayer; which will ascend to Heaven with the more speed, being carried up upon the wings of,

Fasting. 1 *Cor.*7.5.
Alms-giving, *Acts* 10,4.

Provided, that it be Reverend, Fervent, Constant, Confident,

If thine be so qualified, thou maist be assured, that the Lord will not turn it away, *Psal.*66.20.

Obs.

God will be sued unto: And that,

With { Reverence, Fervency. Constancy. Confidence.

God will be sued unto.

Texts

Texts, *Psal.* 50.15. Call upon me in the day of trouble.
Mat. 7.7. Ask, and it shall be given you.
Inst. *Hezekiah* in his sickness prayed unto the Lord, *Isa.* 38.2.
Cornelius's Prayers came up for a Memorial before God, *Acts* 10.4.

With Reverence.

Texts. *Psal* 95.6. Let us worship, and bow down, and kneel before the Lord our Maker.
Psal. 99.5. Worship at his Footstool.
Inst. *Paul* bowed his knees unto God in behalf of the *Ephesians.*
The four and twenty Elders fell down and worshipped, and cast their Crowns before him that sate on the Throne, *Rev.* 4.10.

With Fervency.

Texts. *Psal.* 81.10. Open thy mouth wide.
Psal. 119.10. With my whole heart have I sought thee.
Inst. *Moses* cried unto God, *Exod.* 14.15.
The King of *Nineveh* commanded his People, to cry mightily unto God, *Jonah* 3.8.

With Constancy.

Texts. 1 *Thes.* 5.17. Pray continually.
Job. 27.10. Will the Hypocrite alwaies call upon God?
Inst. *David* called daily upon the Lord, *Psal.* 88.9.
Christ spake a Parable to this end, that men ought alwaies to pray, and not to faint, *Luke* 18.1.

With Confidence.

Texts. *Jam.* 1.6. Ask in Faith, nothing wavering.
Eph. 3.12. In whom we have boldness and access with Confidence.

Inst.

Inst. *David* assured himself, that God would hear him, *Psal.* 4. 3.

The Sons of God have the Spirit of Adoption, whereby they cry Abba, Father, *Rom.* 8. 15.

Amen (that Seal of our Prayers) signifies (as an earnest desire, so) a certain perswasion, that God will hear us, *Col.* 4. 18.

Reas. 1. By Reverend, confident Prayer, God is glorified in his Attributes, *Col.* 1. 9. The word there, signifies a devout lifting up of the mind unto God, and our glorifying of him, in his Majesty, Power, &c.

2. Fervent Prayer puts the soul into a fit capacity for Mercy, *Psal* 81. 10.

3. Constant Prayer manifests, encreaseth, strengthens Faith, *Psal* 5. 3. *Luke* 18. 1.

Use 1. Let God have his due Glory, *Psal.* 123. 2.

2. Let not thy Prayer want its due qualifications, *Jam.* 4 3.

3. Cleanse thy soul from sin: A wicked heart obtains nothing from God, *Psal.* 66. 18.

4. He that is only earnest for temporal things, howls, not prays, *Hos.* 7. 14.

5. Inconstancy in Prayer discovers a bad heart, *Job.* 27. 10.

6. The distrustful Prayer is sure to be denied, *Jam.* 1. 7.

Resol. In the day of my trouble, I will call upon thee; for thou wilt answer me, *Psal.* 86. 7.

Ejac. Lord, let thy Spirit help mine Infirmities, hear thou its groanings in me, and for me, *Rom.* 8 26, 27.

Naal.

Paral. IV.

Circ. *The Mercy was* [*discovered upon my Prayer.*]

Obſ. [*Rightly qualified Prayer hath a prevailing Power.*]

I Do not, dare not arrogate any thing to my ſelf, as if my Prayer (as mine) had any the leaſt power to encline God to hear me. God is unchangeable; man unworthy to be heard, to be eyed, to be minded.

The beſt Prayers have ſo much of ſelf in them, that, inſtead of an open ear unto them, we might juſtly expect the dung of the Sacrifice of our polluted lips and hearts, to be caſt in our faces.

But, we have to deal with a Gracious God; who is not only ready, to hear the weak deſires of the reverent, fervent, conſtant faithful Suppliant; but, ſo far to ſubmit his own Almightineſs unto their ſo qualified Prayers, that he cannot but hear them.

What is ſaid of the wrath of man, *Jam.* 1. 20. may be ſaid of all the reſt of the Paſſions, when tranſgreſſing the workings of Reaſon; they work not the righteouſneſs of God, and ſo render the ſoul unfit for Prayer.

Yet, *Abraham*, *Jacob*, *Moſes*, *Joſhuah*, *Elijah*, *Hezekias*, though men ſubject to like paſſions as we are, *Jam.* 5. 17. their Prayers were moſt powerful and effectual.

Their Power in Prayer was from God, their paſſionate weakneſs of themſelves; which, being by them taught

taught to wait upon Reason, and their sense of it keeping of them humble, was a means to preserve that power.

Abraham was afraid of the *Egyptians*, *Gen.* 12.12. Of the men of *Gerar*, *Gen.* 20. 11. that they would have slain him for his Wives sake: Yet, he had so prevailed with God, upon his Intercession for *Sodom*, that, had there been but ten righteous persons in it, it had not been destroyed, *Gen.* 18.32.

Jacob, though encouraged by a Vision of Angels, greatly feared his Brother *Esau*, coming against him, *Gen.* 32. 7,11. Yet, wrestling with God by Prayer, had such power over him, that he would not let him go before he had blessed him, *Gen.* 32.26.28,29.

Moses feared, when he knew, that his killing of the *Egyptian* was discovered; and fled, *Exod.* 2.14,15. Yet, by Prayer held Gods hands, that he could not destroy the people, when so highly provoked by their making and worshipping of the Golden Calf, *Exod.* 32.10.

Joshua envied *Eldad* and *Medad*, who prophesied in the Camp, *Numb.* 10.29. Yet, at his Prayer, the Sun and Moon were stayed in their course, *Josh.* 10.13.

Elijah, upon *Jezebels* threatning Message, fled for his Life, 1 *Kings* 19.2,3. Yet, upon his earnest Prayer, it rained not on the earth for three years and a half, *Jam.* 5.17. And Fire came down from Heaven, and destroyed the Captains with their Fifties, 2 *Kings* 1. 10, 12.

Hezekias was much grieved at that Message of death, brought unto him by the Prophet; yet, upon his Prayer, the Sun went backward ten degrees, *Isa.* 38.1, 2, 3, 8.

With what confidence may now the humble Suppliant (whose Prayer hath its due qualifications,) say, I know, that whatsoever I ask according to his Will, I have

have my Petitions, which I desired of him, 1 *John* 5. 14,15. When by these examples he sees, and is confirmed in the experience and assurance of the effectualness of it; which is such, that it hath power, not only,

Over the Elements, *Jam.*5.17. 2 *Kings* 1.10.
Over the Fabrick of Heaven, *Josh.*10.12.
Over earthly Forces, *Exod.*17.11.
Over Death, *Isa* 38.5.
Over Devils, *Mat.*17.21.
Over Angels, 2 *Kings* 6.17. But,
Over God himself, *Exod.*32.10.

O the prevailing power of a rightly qualified Prayer! It takes Heaven by violence; it overcomes the Invincible, and binds the Almighty.

Obs.

Rightly qualified Prayer hath a prevailing power.

Texts, *Jam.*5.16. The effectual fervent Prayer of a righteous man availeth much.

*Exod.*32.10. Let me alone, that my wrath may wax hot, *&c.* And *Moses* besought the Lord.

Inst. *Jacob*, when the man, that wrestled with him, desired him to let him go, said, I will not let thee go, except thou bless me; and he blessed him there, *Gen* 32.24,26,29.

Elias prayed earnestly that it might not rain, and it rained not on the earth, by the space of three years, and six moneths; and he prayed again, and the Heavens gave rain, *Jam.*5.17.

*Reas.*1. God hath tied himself by promise to hear such Prayers, *Mat.*7.7.

2. Such Prayers are put up in the Name of Christ, *John.*16.23.

3. Christ maketh Intercession for us, *Rom.*8.34. and his

his Father alwaies heareth him, *John* 11.42.

4. Christ presents our Prayers unto his Father, with the Incense of his merits, *Rev.*8.3.

5. The Spirit maketh Intercession for us, with groanings, which cannot be uttered, *Rom.*8.26.

use 1. Prayers to Saints are vain; they are ignorant of us, *Isa.*63.16.

2. Go confidently to God in the alone Name of Christ, and thou art sure to speed, *John* 16.23.

3. Though thine infirmities in Prayer be many, yet be not discouraged; the holy Spirit helps them, and intercedes for thee, *Rom.*8.26.

Resol. Whatsoever my wants are, I will ask in the name of Christ; and then I am certain I shall receive, and my joy shall be full, *John* 16 24.

Eject. I love the Lord, because he hath heard my voice, and my supplications: because he hath enclined his ear unto me, therefore will I call upon him as long as I live, *Psal.*116.1,2.

Paral. V.

Circ. *The Mercy was discovered to me, but newly [humbled by a wounded Spirit.]*

Obs. *God recompenseth the great afflictions of his Children [with greater mercies.]*

SOme years before this great affliction was laid upon me, I had often called my waies to remembrance, and humbled my self for my sins; but there were some yet behind undiscover'd ask which indeed (some of them

at

at leaſt) I thought not to be ſuch. Notwithſtanding it was the Lords pleaſure (whatſoever to that time I had thought of them) to make me throughly ſenſible, that they were ſins, and of ſo high a nature, as called for a low Humiliation.

To this end, he took the ſame courſe with me, as he did with *David*; in a third perſon ſetting them before me; and (after a moſt ſharp ſentence by me pronounced againſt them) ſecretly ſaying unto me within my ſelf, Thou art the man, 2 *Sam.* 12.7.

Then began Conſcience (Gods Attorney-General) to accuſe and condemn. Then did the Word (applied unto my paſt actions) like a two edged ſword, cut on both ſides, making two deep wounds in my ſoul: In

The apprehenſion of the loſs of my God, *Iſa.* 59. 2. In.

The Fear of the dreadful effects of his vengeance, *Gal.* 3.10.

O the horrours of the wounded ſpirit! (my then preſent condition) Who can bear their weight? *Prov.* 18. 14. Who is able to expreſs the anguiſh? Yet the Lord was pleaſed to ſupport me, though his wrath lay heavy upon me, and he afflicted me with all his waves, almoſt to diſtraction, while I ſuffered his terrours, *Pſal.* 88. 7. 15.

After ſome dayes, being a little come to my ſelf, I bath'd my wounds with the tears of true repentance, and Faith poured in the balm of Chriſts Merits: And when the Lord ſaw, that I did bear his Rod as became his humble child, & that I was brought ſo low, that I was now in a fit capacity for mercy, then did the great Phyſitian of my Soul, the Sun of Righteouſneſs ariſe with healing in his wings, *Mal.* 4.2: Not deſpiſing my contrite heart, *Pſal* 51.17. But healing my broken ſpirit: and with his own hand gently binding up my wounds, *Pſal.*

147.3. Speaking peace unto my ſoul, and raiſing me again by a clear ſenſe of his Love and Preſence. O the ſweetneſs of his Mercy! *Pſal.*34. 8.

Then did he ſoon after afford unto me theſe great and gracious vouchſafings. O the riches of his Mercy! *Eph.* 2. 4.

Obſ.

God recompenſeth the great Afflictions of his Children with greater Mercies,

And that { In this Life. / In the Life to come.

In this Life.

*Texts. Iſa.*61.7. For your ſhame you ſhall have double: For confuſion, they ſhall rejoyce in their portion.

Mar. 10.28. There is no man, that hath left Houſe, or Brethren, *&c.* for my ſake and the Goſpels, but he ſhall receive an hundred fold, now in this time.

Inſt. Job, for what he had loſt, had twice as much at his latter end, *Job.*42.12.

Joſeph, from the Dungeon, was raiſed to higheſt honour in *Pharaoh*'s Court, *Gen.*41.40,43.

After this Life.

*Texts, Iſa.*54.8. In a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs I will have mercy on thee.

2 *Cor.*4.17. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory.

Inſt. Chriſt aſſures his Diſciples, that they who had forſaken

forſaken all, and followed him, when he ſhould ſit in the Throne of his Glory, they ſhould ſit upon twelve Thrones, judging the Twelve Tribes of *Iſrael*, Mat. 19.28.

They who came out of great tribulation here, in Heaven are arrayed in white Robes, and are before the Throne of God, *&c.* and God ſhall wipe away all tears from their eyes, *Rev.* 7. 13, 14. *&c.*

Reaſ. 1. The Lord is rich in Mercy, *Eph.* 2.4.

2. He would have his Children to bear his Rod with Patience, *Heb.* 11.9,10,11.

Uſe 1. Bleſſed are they that mourn, for they ſhall be comforted, *Mat.* 5.4.

2. Count it all joy when ye fall into divers temptations, *Jam.* 1.2. The Recompenſe will ſufficiently countervail the Trial.

3. Hearken to Chriſt: He is ſent to proclaim Liberty to the Captives, the opening of the Priſon to them that are bound, *Iſa.* 61.1.

Reſol. I will greatly rejoyce in the Lord; my ſoul ſhall be joyful in my God; for he hath put off my Sackcloath, and girded me with gladneſs, *Pſal.* 30 11. He hath cloathed me with the garments of ſalvation, he hath covered me with the Robe of Righteouſneſs, *Iſa.* 61.10.

Ejac. O thou that bindeſt up the broken-hearted! Appoint unto the Mourners in *Zion*! give unto them beauty for aſhes, the Oyl of Joy for mourning, the garment of praiſe for the ſpirit of heavineſs, *Iſa.* 61.3.

Paral. VI.

Circ. *The discovery as touching those missed secular preferments, was onely craved: but, [much more granted.]*

Obs. *The Lord often [grants more, then his Servants sue unto him for.]*

THE Lord is good, and plenteous in mercy to all, that call upon him, *Psal.* 86. 5.

Had he onely heard me in what I craved, the condescension had been greater, then unworthy dust and ashes might expect. My desire was to be setled as touching those missed expectations; whether God in mercy had withheld me from their enjoyment; The assurance of this had been a gracious return of my Prayer.

But O! I am rapt with the contemplation of the magnificence of his Bounty, and Goodness! That, to this assurance, he should super-add that clear manifestation, of my being freed from the slavery of my Corruption, with all those other soul ravishing comforts certainly following upon that freedom.

That He, who humbleth himself to behold the things that are in Heaven; *Psal.* 113 6. Should stoop so low, as to guid me with his Counsel, and to shew unto me the path of life! *Psal.* 16. 11.

What can I do? What can I suffer enough for such a God? What shall I render unto him, for all his unspeakable benefits toward me, who hath dealt so bountifully with me?

I will

I will offer the Sacrifice of thanksgiving: I will call upon his Name: I will pay my vows now, in the presence of all his people: Let all his Saints (with me) praise him: *Psal.* 116. 12, 17, 18, 19. Let them praise him according to his excellent Greatness! *Psal.* 150. 2. And let them know, that (as in all other his great Favours, so) in his magnificent Goodness in answering of their suits, He is highly to be praised. For,

Obs.

The Lord often grants more, then his Servants sue unto him for.

Texts, *Psal.* 21. 3, 4. Thou preventest him with the blessings of goodness. He asked life of thee, and thou gavest him length of dayes for ever and ever.

Rom. 10. 12. The Lord is rich unto all, that call upon him.

Instl. *Solomon* craved onely an understanding heart: God gave him that; with Riches, and Honour, which he did not ask, 1 *King.* 3. 12, 13.

The Servant, that owed his Lord ten thousand Talents, craved but his Lord's patience, and forbearance: and he forgave him the whole debt, *Matth.* 18 24, 26, 27.

In my distress under my heavy burden, I sued but for crums of mercy: The Lord granted me a continual Feast in my Soul. *Prov.* 15. 15. I sued for peace in any the least measure: The Lord extended it to me like a River. *Is.* 66. 12.

Reas. God would be glorified in the riches of his bounty, *Psal.* 50. 15.

Use 1. Do thou magnifie him according to the greatness of his magnificent goodness. *Psal.* 145. 5, 7.

2. Sue unto him with confidence, according to his Will. He, that gives more, will not deny that which thou crayeſt of him. 1 *Jo.* 5. 14.

3. Walk uprightly, and no good thing ſhall be withheld from thee. *Pſal.* 84. 11.

Reſol. I will firſt ſeek the Kingdom of God, and the righteouſneſs thereof: and then all theſe things ſhall be added unto me. *Math.* 6. 33.

Laus. Unto him, That is able to do exceeding abundantly, above all that we ask, or think: unto him be Glory in the Church, by Chriſt Jeſus, throughout all ages world without end! *Amen*! *Eph.* 3. 20, 21.

The *Introduction.*

BEfore I come to thoſe Obſervations, raiſed from the material circumſtances of the *Viſion*, I think it not unſeaſonable; here to premiſe theſe three following Parallels, by way of Introduction. This place, where I am now Miniſter, being the ſtage, or Theatre, where moſt of theſe great things were acted: and the good of this little Flock (I hope) by all of them intended, by the great Shepherd, who hath intruſted me with it.

Paral. I.

Circ. *I was ſent back to* [*the Univerſity.*]

Obſ. *Our Lord Chriſt approves of* [*humane learning*] *in his Miniſters.*

THat all theſe other intended, endeavoured, preferments for me (though more facile, and feaſible,

ble, yet) miscarried: That this for my return to the Colledge (with no little difficulty, as the Times then were, to be obtained, yet) succeeded: it is not to be let pass without special observation.

Though I had not, in that interval of my discontinuance, lost all I had gathered when formerly a Gremial: yet, it was my Lord Christ's pleasure, (intending me now for his Ministry) that I should take a larger draught from that Fountain: and renew mine acquaintance with the Arts, which absence, and desuetude, had in part worn out.

Had I then improved my hours, as I might, and ought. I needed not now to have blushed at this mine acknowledgment; that I have onely attained to that first step to learning, to know mine own weakness, and ignorance.

I am far from idolizing of humane learning: but, that it is not by any to be trampled upon, that Doctor's (in these late Times) being (in a manner) stricken dumb, when about to strangle it in the Nursery, and to cry it down in his Pulpit, even in the University, gives a loud item to it's proudest Opposers: whose either,

Ignorance might hope, in the general Mist, to pass undiscovered: or,

Malicious subtilty would be glad of such an advantage, that so their naked Adversaries might lie open to their mercy.

Our late fears (indeed) were great: the Cloud began to look black, and the stinking Fog to spread apace. But, (blessed be God) the Sun is risen seasonably: whose bright beams (we trust) will soon dispel them, and restore our *Hemisphere* to it's former clearness.

Each Art and Profession, hath it's proper instruments, without which it cannot work.

We are God's Husbandmen: we are his Builders.

1 *Cor.*

1 *Cor.* 3. 9, 10. The Husbandman cannot carry on his tillage, without his Plough, and other necessary instruments of Husbandry. The Flail, Fan, Skreen, *&c.* are required for preparing of the Seed, for purging of the Floor, *Math.* 3. 12. And Christ will not have the spiritual Structure reared upon him the alone Foundation, 1 *Cor.* 3. 11. with Gold, and Silver, in the Ore? with precious Stones uncut, unpolished: much less with wood, hay, stubble, 1 *Cor.* 3. 12. with untempered morter. *Ezek.* 13. 10, 11.

Obs.

Our Lord Christ approves of humane learning in his Ministers.

Text. *Prov.* 12. 10. The Preacher sought to find out acceptable (or delightful) words.

1 *Cor.* 12. 8, 10. To one is given the Word of Wisdome; to another the Word of Knowledge; to another divers kind of Tongues; to another the interpretation of Tongues.

Inst. St. *Paul*, bred up at the Feet of *Gamaliel*, Acts 22. 3. accused by *Festus* to be mad with too much learning: *Acts* 26. 24. yet was chosen to be an Apostle, *Acts* 9. 15.

Timothy is exhorted to give himself to reading, to meditation: to give himself wholly to these things, 1 *Tim.* 4. 13, 15.

Reas. It is a necessary hand-maid to Divinity: and serves

1. For the unfolding of many places of Scripture, which cannot otherwise be fully understood: as, *Job* 37. 38, 39. *Chap. Psal.* 104. with many other.

2. To inable the mind to judge, and discern between truth, and falshood: certainty, and uncertainty:

of

of the truth of conſequences, deduced from Principles ſet down in the Word, 1 *Theſ.* 5. 21.

3. For the inſtruction of thoſe, who have not heard of Chriſt: who yet will readily hear the voice of Nature, *Acts* 17 24.

4. To confound the Atheiſtical oppoſers of the Chriſtian Religion, and to beat them with their own weapons, *Acts* 17. 18.

5. To prepare the Underſtanding, and to clear it's paſſages, for the more ready entertainment of the higheſt Knowledge.

6. To quicken the Souls appetite after it's ſpiritual food.

Uſe 1. Miraculous aſſiſtance, ſince the Apoſtles times, is very rare. God is pleaſed ſometimes to afford it: but man, in expectation thereof, may not neglect the means he hath appointed, 1 *Tim.* 4. 13, 15.

2. Let all light affected ornaments be ſhunned, *Gal.* 1. 10.

3. As long as this Hand-maid will ſubmit, and be ſubject, ſhe is not to be rejected: if ſhe rebel, and preſume to domineer, and dictate, caſt her out, *Col.* 2. 8.

4. Beware of itching Ears (as after new Doctrines, ſo) after Eloquence, 2 *Tim.* 4. 3.

5. Deſire the ſincere milk of the Word, that thou maiſt grow thereby, 1 *Pet.* 2. 2.

Reſol. I do not ſlight, nor will I neglect, that ſmall portion of humane learning, which my Lord Chriſt hath conferred upon me, as it may (in any way for his Glory) be ſub-ſervient in the great work of his Miniſtry. However, my chief care ſhall be, that my Speech, and my Preaching may be, not with enticing words of man's wiſdome: but,

in

in demonſtration of the Spirit, and of power, 1 *Cor.* 2.4.

Ejac. Who is ſufficient for theſe things, 2 *Cor.* 2.16.

Paral. 2.

Circ. *From the Univerſity* [*being in Orders, I was removed to the Living, which I now hold.*]

Obſ. *Chriſts way is,* [*for an orderly-called, ſetled Miniſtry, in his Church.*]

MY Lord Chriſt, intending me for his Miniſtry, was pleaſed from the Univerſity, by a remarkable manuduction, to lead me to this place.

I was preſented by the then Lord Keeper, upon a Lapſe by Simony committed by the former Incumbent.

To let paſs many former Paſſages of ſpecial note, my Preſentation was ſealed within few hours after his deceaſe, though he died here, above thirty miles diſtant from the City.

My Evidence was then but weak; Yet, befor my trial (which the Patron, to vindicate his Title, and to keep off the imputation from his Progenitors, who had bought the Eſtate, and Advouſion, after the Simoniacal Contract, did put me unto) the Lord was pleaſed (though the Simony was contrived above eight and twenty years before) to diſcover unto me many material witneſſes: and (having ſo ordered, that the buſineſs ſhould be heard before that Judge, noted for the

moſt

moſt ſearching Head of thoſe times, into Caſes of that nature) to give me the day, upon an old trampled-upon ſcrap of Paper (wherein the Contract was myſtically ſet down) which I found under foot neglected by him, who, upon the like aim, had the peruſal of the deceaſed Incumbents Writings before me.

The (whatſoever Light they pretend to) blind, ſeduced Proſelytes in gathered Congregations, or among thoſe, poſſeſſed with a dumb (I fear a proud) ſpirit; or in any other Fraternity, Family, Fellowſhip or Combination, withdrawn from Chriſts Church and Way, are abſolved from their fetters (though never ſo ſeemingly faſt intangling) by his, Who required this at your hands? *Iſa.* 1. 12. And ſo may (unleſs reſolved to be blind ſtill) ſhake off, as *Paul* did, the venomous beaſt into the fire, *Acts* 28. 5. that uſurped Authority, with thoſe their blind Leaders, who exerciſe it over them, and return with welcom to the Fold of Chriſt, from which, till then they are loſt.

His ſetled Miniſters (unleſs in caſe of notorious ſcandal, not to be judged by the people) though the late times did ſhake their Titles, are not, ought not ſo to be laid by, and lifted out of their Candleſticks. They hold by the ſame Law for life, as others for Inheritance.

Chriſt hath ſet them over his Flock, to rule them in ſpiritual things: and to watch for their ſouls, as they that muſt give account, *Heb.* 13. 17.

From their Ruling, their Charges or Cures, where they are fixed, are called Rectories; and, as Rulers, they are to be obeyed.

Who can rule, who hath none to govern?
Who will obey, who knows not whom he is to ſubmit unto? And,
Who will watch, where a truſt is not repoſed? an account

account not feared, not required?

The means for their subsistence necessarily follows upon their fixing and employment. The mouth of the Oxe which treadeth out the Corn, must not be muzzled, 1 *Cor.* 9 9. Who goeth a warfare at his own charges? 1 *Cor.* 9 7.

For the Proportion of it,

They have Christ's irrevokable Ordinance, that it shall be so much, that they may live of it, 1 *Cor* 9 14.

They have the Higher Powers Act (being the Act of the whole Kingdom, whom they represent) until by the same power repealed, that it shall be, and continue in such a measure, as now it doth.

For the Justness of it, it is the Labourers hire; he is worthy of it, 1 *Tim.* 5.18.

If his Hire, how voluntary?

If he worthy of it, why is it envied? why withheld?

For the Quality, What passeth in exchange for it, exceeds it at a vast distance. They sow spiritual things, and reap carnal things, 1 *Cor.* 9.11.

But they must be Labourers, else they may not eat *Gal.* 6.6. 1 *Tim.* 5.17,18.

Yet, every one that will, may not labour in the Word, may not take upon him to be a Labourer in Christ's Harvest, but only such, whom the great Lord of the Harvest is pleased to send forth, *Mat.* 9.38.

Christs Ministers are his Stewards of his Mysteries, 1 *Cor.* 4.1. And it is the Lord of the Family that appoints them to that Office, *Luke* 12.42. They take not this Honour to themselves, *Heb* 5.4. St. *Paul* was made a Minister according to the Dispensation of God, *Col.* 1.25.

The

The great Shepherd of the ſheep, though filled with the Spirit above meaſure, *John.*3.34. (So much pretended to by Intruders) was pleaſed to manifeſt his Calling to his great Office of Preaching of the Goſpel, by outward ſenſible ſigns; as,

By the Spirit, in likeneſs of a Dove, reſting upon him at his Baptiſm.

By an audible voice then, *Mat.*3.16,17. And at his transfiguration commanding to hear him, *Mat.*17.5.

As his Father ſent him, ſo ſent he his Apoſtles.

He breathed upon them, and ſaid unto them, Receive ye the Holy Ghoſt *John* 20.20.

Which on the day of Pentecoſt, in a fuller meaſure, deſcended down upon them by certain outward ſigns, both to the ear and eye, *Acts* 2.2,3.

Thus ſent they their Diſciples.

The hands of the Presbytery were laid upon *Timothy*, 1 *Tim.*4.14.

Who is commanded, not to lay hands ſuddenly on any, 1 *Tim.*5.22.

And thus in all times ſince hath it been uſed, in all well ordered, ſetled Churches. That by ſuch outward, ſenſible ſigns, the Church may take notice, that ſuch a one is called and ſet apart, and hath now received his Commiſſion to preach the Goſpel.

Whereupon people (knowing that in ſpiritual things, they are not bound to obey any other) have ſtill been ready to yield obedience unto ſuch: as being in Chriſt's own way called to their Function, and ſet over their Charge.

Obſ.

Chriſt's way is for an orderly-called, ſetled Miniſtry, in his Church.

For

For an orderly-called Miniſtry.

Text's, *Mat.*28.19. Go, and teach all Nations.

John 20.21. As my Father ſent me, ſo ſend I you; and he breathed on them, and ſaith, Receive ye the Holy Ghoſt.

Inſt. *Ananias* laid his hands on *Paul*, and gave him Inſtructions, *Acts* 9. 6, 17. He was ſeparated unto the Goſpel of God, *Rom.* 1.1.

Timothy is warned to be wary in laying of his hands upon any, before due trial of his ſufficiency, 1 *Tim.* 5. 22.

For a ſetled Miniſtry.

Texts, 1 *Theſ* 5.12. We beſeech you Brethren, to know them which labour among you, and are over you in the Lord, and admoniſh you: and to eſteem them very highly in love for their work ſake.

*Heb.*13.17. Obey them that have the rule over you, and ſubmit your ſelves; for, they watch for your ſouls, as they that muſt give account.

Inſt. *Epaphras* was a Faithful Miniſter of Chriſt for the *Coloſſians*, *Col.*1.7.

The Seven Churches of *Aſia* had each its ſeveral ſtar, Angel, or Miniſter, *Rev.*1.20.

*Reaſ.*1. Chriſt is the God (not of Confuſion, but) of Order, and will have all things done in order in his Church, 1 *Cor.*14. 33,40.

2. He would have people to love their Miniſters. Propriety is a ſtrong Motive to love, *Col.*1 7.

3. He would have his Miniſters to be faithful in their ſeveral Charges, *Acts* 20.28.

uſe 1. Take heed to all the Flock, over which the Holy Ghoſt hath made thee Overſeer, *Acts* 20. 28.

2. Remember the account thou muſt give, *Heb.*13.17. Wo be unto thee, if thou preach not the Goſpel, whereof

whereof a dispensation is committed unto thee, 1 *Cor.* 9.16,17.

3. Serve God with thy Spirit in the Gospel of his Son, *Rom.* 1.9. *Jer.* 48.10.

4. Obey them that have the rule over you; for, they watch for your souls, *Heb.* 13.17.

5. Beware of false Prophets, which come unto you, (unsent by Christ) they are ravening Wolves, *Mat.* 7.15.

6. Turn away,

From House-creepers: They will lead thee captive, 2 *Tim.* 3.6.

From such as separate themselves: They are sensual, having not the Spirit, *Jude* 19.

From wandring Stars: They go in the way of *Cain*, and run greedily after the Error of *Balaam*, for reward, *Jude* 11,13.

From Gatherers of Congregations: They gather not with Christ, but are Scatterers, *Mat.* 12.30.

Resol. Being set over this his Houshold, according to the dispensation of the great Lord thereof, my care shall be, (as becomes a faithful and wise Steward) to give unto them their portion of wholsom Food, in due season, *Luke* 12.42.

Ejac. Blessed is that servant, whom his Lord, when he cometh, shall find so doing, *Luke* 12.43.

Paral. III.

Circ. *The Change in my Soul was first wrought, [upon hearing of a Sermon preached by a lawful Minister.]*

Obs. [*The Word, preached by a lawful Minister,*] *is Christ's ordinary way for changing of the heart.*

WHen I first entered into the Ministry, God knows I was a most unfit man for so high, and Holy an employment: and so continued until I came unto this Place.

The Sermons, which I then preached before my Change, it is possible might be a means to open the Gate of Heaven to others, while I my self stood without.

Being setled here, my Lord Christ was pleased (as he dealt by his chosen Vessel St. *Paul, Acts 9. 6, 15.*) by a rough breaking to put my heart into a new frame, and (in part) to fit me for the great Work, to which he had called me.

I had now attained to the top of the Hill of man's age, and was descending: The sixth hour of my day was past; yet, then was I sent into the Vineyard, *Math. 20. 5.* No time while the day of life continues, can bar man from mercy, *Ie. 9. 4.*

Being in the City, I would needs, on the Lord's day, go to the new Church in *Covent-garden*, whose inside I had never seen. I went (I confess) more out of novelty,

ty, then devotion. My end was not to seek God: Yet, there I happily found him, and was found by him, *Rom.* 10. 20.

The Minister was unknown to me. His Text was, about the unclean Spirit's returning to his House, *&c.* and taking to him seven other Spirits more wicked than himself, *&c. Math.* 12. 43, 44, 45.

Although for some time I did not much mind him: yet at length, upon his well-handling of his Matter, I was perswaded with an attentive ear to listen unto him: and before the conclusion of his Sermon, somewhat was delivered by him, which the Spirit was pleased to carry home to my heart; and to make use of it as an Hammer, to break that Rock in pieces, *Jer.* 23. 29.

I was there rouzed out of my security: and began to think, what a dangerous condition my Soul was in: and could not forbear saying to the servant of the Inn, who at night lighted me up to my Chamber; We, that teach others to be good, should be good our selves: which he departing answered with a curse.

My terrours increased upon me, to the disturbance of my Reason: and so I continued for some weeks, after my return home.

Being somewhat come to my self: upon the perswasion of a Neighbour-Minister, (my living being not many miles from the University) I went to the Colledge, of which I was yet a Fellow: hoping there better to recollect my self; and to shake off my melancholy, amongst my old pleasant Companions. And, the truth is, my thoughts, by conversing with them, were soon taken off, from where they should have been fixed.

The Lord called to mourning: and there followed indeed

A Sermon of repentance,
A just restitution,

A weak diſlike of my bad wayes,

A diſcovery of ſome tenderneſs in my Soul: which one of my Companions a Miniſter ſlighting, (I forbear to ſay in what words) afterwards came to a ſudden, and ſad end.

But, I found carnal men to be a meanes, ſooner to extinguiſh the ſmoaking flax, then to inflame it: which danger the Lord was pleaſed to prevent, by withdrawing me from thence, and bringing me back hither: where my amendment following but ſlowly, he ſaw it fit (for the perfecting of the Work, he had begun) to wound me in my Soul: and ſince his former rod, (when the ſorrows of many temporal deaths compaſſed me) had done but little good, ſharply to chaſtize me with his Scorpions: The fear and horrours of Hell taking hold upon me, *Pſal.* 116.3.

The weight for the time was very heavy: but, I was

Powerfully ſupported,
Graciouſly delivered,
Moſt richly recompenced.

They (and onely they) whom God, by his eternal Decree, hath freely predeſtinated unto Glory, ſhall certainly enjoy it: and be brought unto it by thoſe meanes, which to that end he hath fore-appointed, *Rom.* 8.30.

The principal of theſe meanes are, effectual Calling, and Juſtification (as there:) to which all others do refer.

To effectual Calling are required, an offering of Chriſt, a receiving of Him.

Chriſt is offered in the Word, *Col.* 2.28,

He is received by Faith, *Jo.* 1 12.

The receiving of Chriſt is paſſive, or active.

He is received paſſively in Baptiſm: where he is put on, *Gal.* 3.27. We are ingraffed into him, *Iohn* 15.5.

15.5. And becoming Members of his Body, 1 *Cor.* 12.12,13. are united unto him; abiding in him, and he in us, *John* 15.4.

There the ſoul is cleanſed from ſin, and the new life of Grace is begun in it, *Col* 2.12.

(as to habit) by the holy Spirit then given unto it, *Acts* 2.38,39. B. D. in Col.

This Habit doth not act (it cannot preſently in Infants, it doth not in any, though baptized at ripeneſs of years) until the Spirit (which worketh where, when, and how it liſteth, *John* 3.8.) pleaſeth to ſtir it up: For which, he takes his own time, *Luke* 16.17. *Mat.* 20.1,3,5,6.

It is then ſtirred up, when being drawn by the Father, we come unto Chriſt, *John* 6.44.

Gods ordinary way of drawing is, by teaching and inſtructing of man, by the preaching of the Word, *John* 6.45. *Rom.*10.14.

The Word Preached is the ordinary means to beget, and ſtirre up Faith (and all other Graces) in the heart, *Rom.*10.14,17.

Faith, ſtirred up, begins to work by Love in an holy Life, *Gal.*5.6.

And, when it thus works in any, anſwering Gods call with a good Conſcience, 1 *Pet* 3.21. then is Chriſt actually received into the ſoul, *John* 1.12. then is it evident, that he is effectually called, 2 *Pet.* 1.5, 6,7,8,10. That his Baptiſm was unto him a Laver of Regeneration; and that then he was renewed by the Holy Ghoſt, *Tit.*3.5.

The Word preached however hath not this power in it ſelf, though delivered by one, never ſo holy, never ſo able, never ſo zealous: It is but the Inſtrument of the Spirit, 2 *Cor.*3.8. Who, by it,

Inſtructs the Underſtanding, *John* 6.45.

Moves the Affection, *Acts* 16.14.

Inclines the Will, 2 *Cor.* 4.7.

Man propounds the Doctrine of Faith, *Rom.* 10.17.

The Spirit stirs up the assent of the heart to embrace it, *Acts* 16.14.

The Preaching of the Word then, being Christ's only ordinary way to change the heart, to stirre up Faith, (as also to encrease it, and all other Graces, 1 *Pet.* 2.2.) My Bowels cannot but yern over my poor Brethren, throughout the Kingdom; and I cannot but heartily pity, bemoan, and pray for the return unto Christ's Fold, of those his wandring sheep, those seduced souls, who, being misled by blind Guids, stumble in their waies from the ancient paths, to walk in paths, in a way not cast up, *Jer.* 18.15. Refusing to walk in the old paths, where is the good way, *Jer.* 6.16. Forsaking the Fountain of living waters, for broken Cisterns, *Jer.* 2.13. Leaving the healthful Pool, *John* 5.4. For sinking Sinks and Puddles: Withdrawing from, and slighting the Preaching of the Word; and despising the lawful Ministers thereof,

As for their deceiving deceived Teachers, 2 *Tim.* 3.13. St. *Paul* shews,

Whose Ministers they are, 2 *Cor.* 11.15.

What their Practise is, *v.* 13.

What their Aim, *Col.* 2.18.

What their present Desert, *Gal.* 5.12.

What (without repentance) their future Reward, 2 *Cor.* 11.15.

When the lawful Ministers of Christ, faithfully dispensing of the Mysteries, and winning souls unto him, shall shine as the stars for ever and ever, *Dan.* 12.3.

Obs.

The Word, Preached by a Lawful Minister, is Christ's ordinary

ordinary way for changing of the heart.

Texts, *Rom.*1.15,16. The Gospel preached is the power of God unto Salvation, to every one that beleeveth.

*Heb.*4.12. The Word of God (preached, *v.*2.) is quick and powerful, and sharper than any two-edged sword, piercing, even to the dividing asunder of soul and spirit, and of the Joynts and Marrow; and is a discerner of the thoughts and intents of the heart.

Inst. *Lydia* hearing *Paul* preach, the Lord opened her heart, that she attended unto the things which were spoken by him, *Acts* 16.14.

Three thousand were converted at *Peter's* Sermon, *Acts* 2.41.

Reas. 1. God hath appointed that it shall be so, *Isa.* 55.11.

2. It is the only ordinary means to beget Faith in the soul, *Rom.*10.14,17.

3. It is the Instrument of the Spirit, 2 *Cor.*3.8.

4. For the Glory of Gods Wisdom and Power; *in* confounding the wise, by foolish things, mighty things, by weak things; things that are, by the base and despised things of the world; yea, by things which are not, 1 *Cor.*1,27.28.

Use 1. Wouldst thou be hired into the Vineyard? Stand in the Market place, *Mat.* 20. 3. Wouldst thou be cured? Wait at the Pool, *John* 5. 3. Attend upon the Means: If God hath given thee to Christ, thou shalt come unto him, *John* 6.37. but in his time and way.

2. Pray unto God, that the door of thy heart may be opened: otherwise, the door of utterance, opened to the Minister, will be in vain, *Col.*4.3.

3. Barrenneſs under the Means is dangerous, *Heb.* 6. 7.

4. Slight not Preaching: God is pleaſed, by the fooliſhneſs of preaching to ſave them that believe, 1 *Cor.* 1. 21.

5. They who will not hear *Moſes* and the Prophets, will not be perſwaded, though one roſe from the dead, *Luke* 16. 31.

6. Account the Feet of them that preach the Goſpel of Peace, beautiful, *Rom.* 10. 15. Eſteem them very highly in love, for their works ſake, 1 *Theſ.* 5. 13.

7. They that deſpiſe them, deſpiſe Chriſt, and God himſelf, *Luke* 10. 16.

Reſol. I am but thy earthen Veſſel: the excellency of the Power is of thee, O God. I will (as my duty is) preſent thy Treaſures unto thy people, not handling thy Word deceitfully, but by manifeſtation of the truth, commend my ſelf unto every ones Conſcience in thy ſight, 2 *Cor.* 4. 2, 7. Of whom is all my ſufficiency, 2 *Cor.* 3. 5.

Ejac. O let thy holy Spirit work in me mightily! that, with all Faithfulneſs preaching Chriſt, the hope of Glory, I may labour and ſtrive, according to his working, to warn thoſe whom thou haſt entruſted me with, and to teach them in all wiſdom; that I may preſent them perfect in Chriſt Jeſus; *Col.* 1. 28, 29.

Paral.

Paral.

[*The Vision*] *in General.*
Obſ. [*Heavenly Viſions*] *are to be obſerved.*

OUR Lord Chriſt, when he lived upon the earth, his conſtant way of teaching was by Parables, *Mat.*13.34. This way, before his Incarnation he frequently uſed, *Numb.*12.6. In Dreams and Viſions of the night; and now ſtill he uſeth it, though not ſo commonly, *Acts.*2.17.

For, a Viſion is nothing elſe but a Parable, or certain viſible words, in an Emblematical way, repreſented before the eye of the mind, when the outward ſenſes are bound up with ſleep: It is an acting of that before the eye of the ſoul, for its clearer Information, and that it may there take the deeper impreſſion; which ſpoken to the ear awake, would not ſo much be minded and attended unto, by reaſon of the multiplicity of diverting cares, buſineſs, paſſions, *&c.*

A Parable, in it ſelf, being only the firſt part of a ſimilitude, is ænigmatical and dark: but, add the Interpretation, it is plain to an eaſie capacity.

Of Viſions, there are three ſorts.

Natural, uſually ariſing from the multitude of buſineſs, *Eccleſ.*5.3. Not to be heeded, but by the Phyſitian, as they may ſomtimes be cauſed by the temper of the Body.

Diabolical, which are filthy, ſuperſtitious, deluding, forbidden,

forbidden, as by no means to be obſerved, *Deut.* 13. 1, 3.

Heavenly, proceeding from God, *Acts* 26.19. Known to be ſuch, by their agreeableneſs unto his Word; and whereby he is pleaſed more evidently to manifeſt his Will, touching things paſt, preſent, to come. Such was this, which was now repreſented before the eye of my ſoul.

That every one is bound to believe, and diligently to endeavour to gain a particular aſſurance unto himſelf of his ſalvation, is evident, 2 *Pet.* 1.10. 2 *Cor.* 13. 5.

This Aſſurance is to be attained,

By the Light of Faith, *John* 3.36.

By the Preſence of the Spirit in the Soul, 1 *John* 4. 13.

By the Teſtimony of the Spirit, *Rom.* 8. 16.

By applying of the Promiſes with Comfort, *Hebr.* 6. 18.

By Confidence in Prayer, *Heb.* 10.22.

Which Aſſurance, (when in ſome meaſure attained) the Lord, by ſpecial Revelation, if he ſo pleaſe, may make it yet more evident, and more ſtrongly confirm it; as he did,

To *Peter*, 2 *Pet.* 1.3.

To *Paul*, 2 *Tim.* 4.8. (as *Auguſtine* obſerves on that place.)

To the Apoſtles, *Luke* 22.29,30.

To the Seventy Diſciples, *Luke* 10.20.

To my ſelf in this Viſion.

Or, he may reveale unto man his Salvation, without a former aſſurance of it; as,

To *Mary Magdalen*, Luke 7. 47,48,50.

To the Malefactor on the Croſs, *Luke* 23.43.

I was never a waiter for Revelations. The Scripture is full and contains enough to bring us to Heaven, 2 *Tim* 3.16,17. Nor

Nor have I been an Obſerver of Dreams. I know, that in them are divers Vanities, *Eccleſ.* 5.7. This, how long, and how much I ſlighted it, I have before ſet down.

But, being now ſo freſhly and ſtrangely brought back unto my memory, I could not but take ſpecial notice of it; as I do of the way of Gods diſpenſation in diſcovering of his meaning.

Firſt, He only (in an evident way) manifeſted unto me ſo much of it, as (in anſwer to my Prayer) ſerved to ſettle me, touching thoſe miſſed expectations. My entertainment whereof, with due thankfulneſs, and bleſſing of his Name, prepared the way for a further diſcovery.

For many moneths after, having, upon his former late great Mercies, a perſwaſion raiſed in me, that (as to my ſoul) I was in a happy condition: and being deſirous to attain a more evident aſſurance thereof, I purpoſely made choice of that text to preach upon, both to my ſelf and my people.

2 *Pet.* 1.10. Wherefore the rather give diligence to make your Calling and Election ſure.

Wherein I took ſome pains: and before I had finiſhed it, I was made clearly to underſtand the meaning of my Apprehenders hand being taken off me at the Priſon Gate, of my deſcent into the Building; thoſe moſt material things in the Viſion touching my ſoul, which, before, I had not ſo much as minded.

The faithful Witneſs, who cannot lye, (in whom all Gods Promiſes are Yea and *Amen*, 2 *Cor* 1.20.) ſo making good thoſe unto me,

Seek, *and* ye ſhall find, *Mat*, 7.7.

To them that ſeek for Glory, Honour and Immortality, he will render eternal life, *Rom.* 2.7.

And that with ſuch a ſtrong, undoubted and full perſwaſion,

perſwaſion, that nothing can ever move me from it.

Which unſpeakeable Mercy, I truſt (by Gods powerful ſupport and aſſiſtance) I ſhall alwaies be ſo far from abuſing, that (as thereupon the Comforts of my ſoul are unutterable, ſo) I ſhall ſtrive, to the utmoſt in my power (earneſtly beſeeching his help, without whom I can do nothing, *John* 15.5.)

To proportion my Love and Thankfulneſs, to the greatneſs of it, *Luke* 7.47.

To purifie my ſoul from ſin, 1 *John* 3.3.

To walk holily, and without blame before my God, *Eph.* 1.4.

To fear and ſerve him in truth with all my heart, 1 *Sam.* 12.24.

To go on chearfully and confidently in mine obedience unto his Will, *Pſal* 119.32. With all diligence putting in practiſe thoſe duties (as all other) to which he hath now directed me from Heaven.

This high favour (for which I can never ſufficiently magnifie my Gracious Lord) was revealed,

To me, ſeeking for aſſurance of mine effectual Calling, Do thou ſeek and truſt the Lord Chriſt upon his Promiſe.

To me, who had been ſo wicked a man. O (with me) give God the Glory of the riches of his Mercy! And, whoſoever thou art, that readeſt this, though thy ſins be never ſo hainous, deſpair not of it.

To me, a lawfully called, ſetled Miniſter, maintained by Tithes. O ſlight not this eye-ſalve from Heaven, *Rev.* 3.28. Open your eyes poor blinded people! The Lord open them for you, that you may ſee and return from the errours of your waies.

Obſ.

Heavenly Viſions are to be obſerved.

Texts. Job 33.14. In a dream, in a Viſion of the night, *&c.* Then he openeth the ears of men, and ſealeth their inſtruction, *&c.*

Acts 2.17. (Out of *Joel* 2.) It ſhall come to paſs in the laſt daies, I will pour out of my ſpirit upon all fleſh, *&c.* and your young men ſhall ſee Viſions, and your old men ſhall dream Dreams.

Inſt. *Peter* thought on the Viſion of the great Sheet, wherein were all manner of Beaſts, creeping things and Fowls: and doubted in himſelf what it ſhould mean, *Acts* 10.17.19.

The Lord ſpake to *Paul* in the night by a Viſion, be not afraid, *&c. Acts* 18.9.

Reaſ. 1. God calls by them to repentance, *Job* 33.14, *&c.*

2. They are a means of enlightning, *Acts* 10.28.

3. They are given to profit withal, 1 *Cor.* 12.7.

Uſe. 1. Compare them with the Word, that thou maiſt be ſure they are from God, *Acts* 2.2 53.4, 16.

2. Mind diligently what Gods end is in them, *Acts* 10.28.

3. Pray to God to enlighten thee, that thou maiſt underſtand them, *Mat.* 13.36.

4. Improve them for thine own, for others benefit, 1 *Cor.* 12.17.

Reſpl. Since thou haſt given me, O Lord, this manifeſtation of thy Spirit to profit withal (as I am ſtedfaſtly purpoſed to obey thy will, as to myſelf, thy Grace aſſiſting, ſo) I will, and cannot but ſpeak thoſe things unto others, for the good of their ſouls, which I have ſeen and heard, *Acts* 4.

Ejac. O Lord, for thy Servants sake, and according to thine own heart hast thou done all this Greatness, in making known all these great things: O Lord, there is none like thee, neither is there any God beside thee, 1 *Chron.* 17.19,20.

The Vision.

At London.

I was apprehended by a shag-hair'd Fellow, without an Hat, of a deformed Countenance.

He led me on, I knew not whither, untill we came unto a Prison, scituated where *Westminster*-Hall stands: at the Entrance into the Hall,

The Front of the Prison was toward the *Thames*.

The Gate was wide, and stood wide open.

The chief Prison-House was in view, a Cross-building within at the end of a Court-yard.

There was a window on the right hand of the Gate-house, which had a strong Iron Grate before it, (as had the windows on the side-buildings on the left hand toward the Chief Prison House) through which I could discern mens faces.

At the Entrance of the chief Prison-House, stood the Jaylor, a grim man in black.

He, seeing of us, presently comes to us to the Gate; and, turning my Apprehender a little aside to whisper with him,

As they were whispering, my Apprehender let go his hold.

I perceiving his hand off, thought it best to run for my safety; and betook me to my heels.

My

My Apprehender purſues me: But having the ſtart of him, I was gotten ſo far before him, that I could not hear him following.

Having now ran almoſt as far as the *Savoy*, and looking back to ſee at what diſtance I had left him;

I could ſee a good way off, a Gentleman, who had ſtopped him in his purſuit; and by the hair of his head, having pull'd him down upon his knees, was beating of him with a Battoon.

I, ſtill fearing that he might get looſe, and follow me, ran on, untill I came at the *Savoy*: Where,

I ran down a pair of Stairs:

Which ſtairs delivered me on to a ſquare Brick-Building, raiſed one Story from the ground, left ſo, that the work might be continued; having Beams and Joyces, laid ready for a Floor and ſecond Story.

In this Building, I was perſwaded, I might hide my ſelf from my Purſuer.

Whereupon, attempting to get down between two of the Joyces, there were men below within the Building, who endeavoured, by thruſting at me with an Halberd, and long ſtaves, to hinder my deſcent.

But the danger I fled from, made me ſo reſolute, that, putting by their Thruſts, I gate down in ſpight of them.

I was no ſooner below, but they were all vaniſhed.

From hence, I was immediatly transferred into the Tower of the Temple Church: and ſtanding where the Effigies of the Knights-Templers lie, (then not to be ſeen) all fear, of being taken again by my Purſuer, was now ceaſed.

I caſt mine eye up to the top of the Tower, where my ſight was limited by a cloudy reſemblance.

Round about on the ſides, the Tower was ſcaffolded up from the Pavement, as in a Theater.

Under

Under the Scaffolds, I observed certain men, as if lurking there to hinder people in their Ascent.

The Scope of this Vision (beside secret reasons known only to God) was fourfold.

1. To settle me as touching those missed expectations.
2. To comfort me after my great Affliction.
3. To encourage me to go on in the Ministry with Cheatfulness, Faithfulness and Confidence.
4. To instruct me (and all others, as to theirs) touching my soul.

In reference to the state of my Soul, the Vision hath three Branches.

1. The first set before me, the dangerous condition I was in, while in the state of Nature.
2. The second shewed me, the manner of my deliverance from that condition.
3. The third pointed out unto me, the duties, which I was to perform by way of Thankfulness: with Encouragements thereunto.

As if the Lord, immediatly from Heaven, had said unto me,

Thus was it with thee.
This I have done for thee.
This it becomes thee now to do.
And so doing,
I will assist thee.
I will reward thee.

Though not so plainly; yet, the Lord in a general way, had before shewed me these things in his Word, in *Col.* 1. 11, 12, 13. and in *Col.* 3. 1, 2, 3, 4, 5, 12.

But now he was pleased to afford unto me, not only a clearer manifestation of them, by these significative representations;

presentations: but likewise a particular assurance, and real application of them unto my soul.

The Vision compared with *Col.* 1.11, *&c.* and *Col.* 3 1, 2. &c.

The Text.	The Vision.
The dangerous estate of the Natural man; He is under the power of Darkness, *Col.* 1.13.	My Apprehender having hold on me, and leading me to The Prison-gate. The Jaylor ready to take me into his Custody,
The Glory to which the Saints are designed, the inheritance of the Saints in Light, *Col.* 1.12.	Above the cloudy resemblance in the top of the tower.
The fitting for this Inheritance, *Col.* 1.12.	The fitting, *&c.*
Deliverance from the power of darkness, *Col.* 1.13.	My deliverance from, { My Apprehender. The Jaylor. The Prison.
Translation into the Kingdom of Christ, *Col.* 1.13.	My descent into the Building.
The Duties.	The Duties.
Seek those things above, *Col.* 3.2.	I casting mine eye up to the top of the Tower.

Set not your Affections on things on the Earth, *Col.* 3.2.	I stood where the Effigies of the Knights-Templars lie.
	I ran down the stairs.
	I gat down into the Building, in despite of those within it.
Mortifie your earthly Members. *Col.* 3.5.	I stood where the Effigies lie.
	I had an eye on those under the Scaffolds.
Put on Bowels of Mercy, Kindness, *&c.* with all other Graces, *Col.* 3.12.	The Building Imperfect.
	The Scaffolds round about.
Strengthened to all patience, *Col.* 1.11.	The Building and Tower by the *Thames* side.
Encouragements.	Encouragements.
Strengthened by his Glorious Power, *Col.* 1.11.	The Gentleman beating of my Pursuer.
	Mine Opposers put to flight at the Building.
The Inheritance of the Saints, *Col.* 1.12.	Above the Cloudy resemblance.
Christ sitting at the right hand of God, *Col.* 3.1.	Above the Cloudy Resemblance.

Ye are dead, and risen with Christ, *Col.*3.1, 3.	My escape from, { My Apprehender. The Jaylor. The Prison.
Your life is hid with Christ in God, *Col.*3.3.	In the Foundation of the Building. Above the Cloudy Resemblance.
When Christ shall appear, ye shall appear with him in Glory, *Col.*3.4.	He shall come in the Clouds.

The Branches of the Vision.

The Danger.

Paral. I.

Circ. *My Apprehender was* [*long-hair'd, bare-headed, of a deformed Countenance.*]

Obs. *Reigning Corruption renders a sinner* [*vain, bold in sin, and loathsom in the eyes of God.*]

HE, who hath a care of his soul, will examine himself: how it is with him, touching his spiritual

eſtate, 2 *Cor.* 13.5. That, if he find himſelf yet in his natural condition, he may with ſpeed get out of it, and ſo eſcape that wrath, to which otherwiſe he is liable, *Mat.*3.7,8.

That man is yet in the ſtate of Nature, in whom ſin reigns, *Rom.*6.14.

The dominion or reigning power of ſin is diſcovered, by the effects following thereupon,

In his Soul.

In his Life.

As to his Soul;

His Underſtanding is darkned, he is ignorant in ſpiritual things, and ſo alienated from the life of God, *Eph.*4.18.

His Will is rebellious,

Being ſet againſt Gods Will, *Rom.*8.7.

Rejecting his waies, *Job* 21.14.

Deſpiſing his Threatnings, *Deut.*29.19.

Hating his Rod, *Pſal.*50.17.

Yielding a ready obedience unto ſin, *Rom.6:*13.

Taking pleaſure in the commiſſion thereof, *Prov.* 2. 14.

Delighting in the Company of wicked men, *Pſal.* 50. 18.

In their wicked waies, *Prov.*2.14.

His Affectionss are perverted.

Being turned from God.

Slighting his Word, 2 *Tim.*4.3.4.

Never praying unto him, *Pſal.* 14.4.

Hating his Children, *Prov,*29.27.

Being ſet on the world.

That is his Treaſure, *Mat.*6.21.

That he minds, *Phil.*3.19.

To this corrupt frame of his ſoul, his life is anſwerable, *Mat.*7.17.

He

He is a worker of Iniquity, *Mat* 7. 23.
He walks in the waies of ſin, *Prov.* 1.15.
He accuſtometh himſelf unto it, *Jer.* 13.23.

The Anointing of the head (or hair) was wont to ſet forth the chearfulneſs of the heart, *Mat* 6.17. And was uſed by them, who ſpent their time in voluptuous living, *Amos* 6.6.

By my Apprehenders, I underſtand all affected vanities whatſoever; but eſpecially (as to my ſelf) that of worldly Pleaſures.

By his being bare-headed, a ſinners boldneſs in ſin.

By his deformed countenance, a ſinners loathſomneſs in the ſight of God.

The heart of him in whom ſin reigns, being ſet upon the world, it hath three Cords of vanity, *Iſ.* 5.18. By which wicked men are taken, and holden by them, *Pro.* 5.22. Theſe are, Honour, Wealth, Pleaſure, with the ſins attending upon them, 1 *John* 2.16.

Among all theſe vanities, (whatſoever is in the world is ſuch *Eccleſ.* 1.2.) None is ſo alluring and prevailing, as Pleaſure; in which ſnare of Satan I was held, and taken captive at his will, 2 *Tim.* 2.26.

Voluptuouſneſs hath a ſtrong power over the ſoul, and binds a ſinner faſt. The Ambitious and Covetous, when invited to the great Supper, deſired fairly to be excuſed; but the voluptuous man, anſwered flatly, that he could not come, *Luke* 14.20.

To let paſs thoſe temporal wants, which it prepares the way unto, *Prov.* 21.17. with that brutiſh lowneſs in the ſpirit, to which by ſenſuality the ſinner is brought down. *Pſal.* 32.9.

It diſcovers the mind to be wholly carnal, *Tit* 3.3.
It chokes the ſeed of the Word, *Luke* 8.14.
It takes off the heart from Goodneſs, *Hoſ.* 4.11.
It extinguiſheth Charity, *Amos* 6.6.

It

It blinds the mind, 1 *Kings* 11.3.

It keeps out the Love of God, 2 *Tim.*3.4.

It puts the ſoul into a condition of ſpiritual death, 1 *Tim.*5.6.

To theſe add, its ſhameleſſeneſs (at which height I was arrived) And what can be expected, but that he, who is of purer eyes, than to behold evil, *Hab.* 1. 13. ſhould with loathing, (as he doth from every one, by any other vanity whatſoever, yet enſlaved to his Corruption) turn away his face from that ſoul, that is overrun with it, *Iſa.*59.2.

Obſ.

Reigning Corruption renders a ſinner vain, bold in ſin, and loathſom in the eyes of God.

Vain.

Texts, 2 *Tim.*3.4. Lovers of Pleaſures, more than lovers of God.

1 *Pet.*1.18. Redeemed from your vain Converſation.

Inſt. Solomons Wives turned away his heart, 1 *Kings* 3. 12.

The Gentiſes walked in the vanity of their minds, *Eph.* 4.17.

Bold in ſin.

Texts, *Jer.*3.3. Thou hadſt an Whores Forhead: thou refuſedſt to be aſhamed.

2 *Pet.*2.10.13. They that walk after the fleſh, ſhall receive the reward of unrighteouſneſs; as they that count it pleaſure to riot in the day time.

Inſt. Jeruſalem, and *Judah*, their countenance witneſſed againſt them; they declared their ſin as *Sodom*, and did not hide it, *Iſa.*3.9.

The Harlot caught the young man, and kiſſed him: and with an impudent face ſaid unto him, I have

have decked my Bed, &c. *Prov.* 7.13.16.

Loathsom.

Texts, *Ezek.* 16.6, &c. I saw thee pollured in thine own Blood, and I said unto thee, when thou wast in thy Blood, live.

Rev. 3.18. I counsel thee to buy of me white rayment, that thou maist be cloathed, and that the shame of thy nakedness do not appear.

Inst. *Adam* was afraid because he was naked, and hid himself, *Gen*, 3.10.

Aaron, by the Golden Calf, had made the *Israelites* naked to their shame, *Exod.* 32. 25.

Reas. The mind is in (or set upon) wicked works, *Col.* 1.21.

use 1. The slavish and loathsom condition of man, while in the state of nature, *Rom.* 1. 28, &c.

2. Let not sin reign in thy mortal body, that thou shouldst obey it in the lusts thereof *Rom.* 6.12.

3. Beware of Voluptuousness; it is a strong enslaver of the soul, *Luke* 14.20.

4. Thank God, that thou art free from sin, and become the Servant of Righteousness, *Rom.* 6.18.

Resol. Being dead unto sin, and alive unto God, I will yield my self unto God, and my Members as Instruments of Righteousness unto him, *Rom.* 6.11,13.

Ejac. O wretched man that I am! Who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord, *Rom.* 7. 24,25.

Paral. II.

Circ. *My Apprehender* [*led me on, I knew not whither, until we came unto a Prison.*]

Obſ. *Natural men are by their Corruption* [*led on inſenſibly unto Hell.*]

TO the receiving of the things of God, is required,

A due eſteem of them, *Col.* 1. 27.

A ſpiritual eye to diſcern them, *Eph.* 1. 18.

The Natural man counts them fooliſhneſs; and, wanting this eye, doth not, cannot know them, 1 *Cor.* 2. 14.

By this ignorance that is in him, he is alienated from the life of God, *Eph.* 4. 18. And, while he ſo continues,

He is a child of diſobedience,

He is dead in ſins and Treſpaſſes,

He walks according to the Prince of the power of the Air.

He hath his converſation in the luſts of the Fleſh.

He fulfils the deſires thereof; being led on thereunto, by that power, by which he is blinded, 2 *Cor.* 4. 4. Which ruleth and worketh in him, *Eph.* 2. 1, 2, 3.

If St. *Paul*, though freed from the dominion of ſin, yet bewailed his wretched eſtate, in that he found it often

ten rebelling, and warring againſt the Law of his mind, *Rom.* 7. 23, 24. How deplorable is their condition in whom it ſtill reigns?

In him there was a reluctancy againſt it, *Rom.* 7. 15.

Theſe are led by it.

He was ſenſible of its rebellion, and his own wretchedneſs, *Rom.* 7. 24.

Theſe are not ſenſible of its Tyranny, and their own Slavery, 2 *Tim.* 2. 26.

Slavery, they are ſo far from eſteeming it to be ſuch, that,

They readily obey it, *Rom.* 6. 12.

They delight in it, *Rom.* 1. 36.

They live after it, *Rom.* 8. 13.

They walk in it, *Col.* 3. 7.

Which deals with them at length, as Men-ſtealers, (whom we call Spirits) do with thoſe poor deluded wretches, that fall into their hands: They promiſe them great matters, but in the end, ſhip them over for ſlaves.

Or as Soul-ſtealers (thoſe worſer Spirits among us) do by their ſeduced Proſelytes, either by good words and fair ſpeeches, deceiving the hearts of the ſimple, *Rom.* 16. 18. Or, by ſwelling words of vanity, and promiſes of liberty, alluring them through the luſts of the fleſh, through much wantonneſs, to the embracing of thoſe errours (or worſe) from which they were eſcaped, 2 *Pet.* 2. 18, 19. So beguiling them of their reward *Col.* 2. 18. and making them two fold more the Children of Hell, than themſelves, *Mat.* 23. 15.

Thus Corruption, with the temptations of Honour, Wealth, Pleaſure, wins natural men to the ſervice of ſin. All theſe will I give thee, *Mat.* 4. 9. But it ſings them to the Rock, and ſmiles them to Ruine. For, What wa-

ges

ges doth it pay them at the last? Destruction, Death, Hell. The wages of sin is death, *Rom.* 6. 23.

Obs.

Natural men are, by their Corruption, led on insensibly unto Hell.

They are led.

Texts, *Eph.* 2. 3. Among whom also we had our conversation, &c. Fulfilling the desires of the flesh.

Rom. 6. 17. Ye were the servants of sin.

Inst. The *Colossians* walked in Fornication, Uncleanness, and other vile sins, when they lived in them, *Col* 3. 7.

The *Romans* had yielded their Members servants to Uncleanness, and to iniquity, unto iniquity, *Rom.* 6. 19.

They are led on insensibly.

Texts, *Prov.* 4. 19. The way of the wicked is as darkness, they know not at what they stumble.

Eph. 5. 8. Ye were sometimes darkness.

Inst. The simple young man goeth after the harlot, as an Oxe goeth to the slaughter: or as a Fool to the correction of the Stocks *Prov.* 7. 22.

St. *Paul*, before his Conversion, thought verily, that he ought to do many things contrary to the Name of Jesus, *Acts* 26. 9.

Unto Hell.

Texts, *Rom.* 8. 6. To be carnally minded is death,

Jam. 1. 15. When lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death.

Inst. The Malefactor on the Cross, but a little before his

his death, reviled Christ, *Mark* 15.32.

St. *Paul* and the *Romans*, when in the Flesh, the motions of sin did work in their Members, to bring forth fruit unto death, *Rom.* 7.5.

Reas. 1. The God of this world hath blinded their minds, 2 *Cor.* 4.4.

2. It wars against the Soul, 1 *Pet.* 2.11.

Use 1. Think on its wages, *Rom.* 6.23.

2. Resist it betimes, *Psal.* 137.9.

3. Bless God, that, though sin doth sometimes captivate thee; yet, it doth no longer lead thee, *Rom.* 7.22,23.

Resol. I will strive to be spiritually minded; for that is life and peace, *Rom.* 8.6.

Ejac. What fruit had I then in those things, whereof I am now ashamed, and whose end is death? *Rom.* 6.21.

Paral. III.

Circ.] *The* [*Apprehender, Jaylor, Prison.*]

Obs. *God hath his* [*Ministers of Justice, and his Prison for Punishment.*]

EArthly Princes have their rewards for their faithful and loyal Subjects, 1 *Sam.* 22.7. And as for the disloyal, they have Inferiour Ministers of Justice; so they have their Sergeants at Arms, or armed Troops, to fetch in Grand Delinquents, and Prisons where to punish them.

Thus God, the great Monarch of the world, whose Kingdom

Kingdom ruleth over all, *Pſal.*103.19. as he hath,
His Paradiſe to reward: So,
His Priſon to puniſh.

The good and faithful Servants had the Joy of their Lord to enter into, *Mat.*25.21,23.

For the wicked, ſloathful and unprofitable Servant, there was a place of utter darkneſs, *Mat.*25.30.

Gods Children are an afflicted people, *Zeph.*3.12. a weeping, lamenting, ſorrowful people, *John* 16.20. Often under chaſtiſement, *Pſal.*73.14.

For wicked men, though (in compariſon of them)

They have no Changes, *Pſal.*55,19.

The rod of God is not on them, *Job* 21..9.

They are not plagued as they, *Pſal.* 73.5.

Yet how often, even in this life, doth God execute his juſt pleaſure upon them by his inferiour Officers?

The unbribed Beadle of their Conſcience gives them many a ſecret jerk and ſtinging laſh, *Rom.* 2.15.

He makes man his Rod, *Iſa.*10.5. Or,

He ſends his great Armies of Caterpillers, Canker-worms, *&c.* to take free quarter upon their fruits of the earth, *Joel* 2.25.

He gives them up to Satan, 1 *Cor.*5.5.

To their own vile Affections, *Rom.*1.26.

But, if he ſpare them as to theſe, and ſeem to keep ſilence, *Pſal.*50.21. Yet,

Death at length will find them out, often cutting off the number of their Moneths in the midſt, *Job* 21. 21.

And, when Chriſt ſhall appear in his Glory,
His Angels ſhall bring them forth, to the day of wrath, to which they are reſerved, *Job* 21. 30.

At which day, Chriſt will be a ſwift witneſs againſt them

them, *Mal.* 3.5. In a moment bringing to their memories, all their wickednes here committed by them; for which, being accused and condemned,

By their own Conscience, *Rom.* 2.15. And so the Judge cleared from all Injustice, *Psal.* 51.4.

Immediatly after the Sentence is pronounced,

His good Angels shall cast them,

Into a Furnace of fire, *Mat.* 13.42. Into his Prison of Hell; there everlastingly to be punished;

With the Devil and his Angels, *Mat.* 25.41.

(Probably) not by them. For, there shall be no Order, *Job* 10.22. And all Authority shall cease, 1 *Cor.* 15.24.

Obs.

God hath his Ministers of Justice, and his Prison for Punishment.

He hath his Ministers of Justice, { Here, / Hereafter,

Here, { Temporal, / Spiritual,

Temporal.

Texts, *Joel* 2.15. The Locust, Canker-worm, &c. my great Army, which I sent among you.

Psal. 103.21. Bless the Lord all ye his Hosts, ye Ministers of his, that do his Pleasure.

Inst. The *Assyrian* was the Rod of Gods Anger, *Isa.* 10. 5.

Wicked men are his Sword, his Hand, *Psal.* 17.13, 14.

Spiritual.

Spiritual.

Texts, *Pſal* 103.20. His Angels that excel in ſtrength, which do his Commandments.

2 *Theſ.* 2.11,12. God ſhall ſend them ſtrong deluſions.

Inſt. God hardned *Pharaoh*'s heart, *Exod.* 7.3.

He ſent evil Angels among the *Egyptians*, Pſal. 78.49.

Hereafter.

Texts, *Mat.* 5.25. Leſt the Judge deliver thee to the Officer.

Mark 9.44. Where their worm dieth not, and the fire is not quenched.

Inſt. They, who have tranſgreſſed againſt God, their worm ſhall not die, *Iſa.* 66.24.

Dives was tormented in Hell-flames, *Luke* 16. 24.

He hath his Priſon.

Texts, *Iſa* 30.33. Tophet is ordained of old: he hath made it deep and large.

Pſal. 9 17. The wicked ſhall be caſt into Hell.

Inſt. *Dives* was in Hell, *Luke* 16.23.

The fearful, unbelieving, abominable, murderers, whore-mongers, ſorcerers, Idolaters, Liars, ſhall have their portion in the Lake which burneth with fire and brimſtone, *Rev.* 21.8.

Reaſ. 1. For the glory of his Power and Juſtice, upon the Veſſels of wrath, *Rom* 9.17.22.

2. To make known the riches of his Glory upon the Veſſels of Mercy, *Rom.* 9.23.

Uſe 1. God will render to every man according to his Deeds, *Rom.* 2.6.

2. Glorifie God in his Power and Juſtice, *Rev.* 2.13.

3. Glorifie

3. Glorifie him in the riches of his Mercy: Remember what thou haſt deſerved, *Eph.* 2.8.

4. Terrible is the commiſſion of ſin, *Iſa.* 33.14.

Reſol. Though the love of my Lord Chriſt doth chiefly conſtrain me, 2 *Cor.* 5.14. Yet I will ſerve God with reverence and godly fear, becauſe he is a conſuming fire, *Heb.* 12.28. 29.

Ejac. Bleſſed and holy is he, that hath part in the firſt Reſurrection, on ſuch, the ſecond death hath no Power, *Rev.* 20.6.

Paral. IV.

Circ. *The* [*Gates wide and open, the Grates*] *before the Windows.*

Obſ. [*The number of the damned will be great, their puniſhment endleſs.*]

ALthough Chriſt's Flock be ſaid to be a little one, *Luke* 12.32. Though but a remnant according to the Election of Grace, *Rom.* 11.5. Yet, of thoſe who ſhall be ſaved, the number will be great. An hundred forty and four thouſand were ſealed, and a numberleſs multitude ſtood before the Throne, *Rev.* 7.4 9.

However, in compariſon of them who ſhall be damned, they are but few: As a Cottage in a Vineyard, as a Lodge in a Garden of Cucumbers, as a beſieged City, a very ſmall remnant, *Iſa.* 1.8,9 As the gleaning grapes after the Vintage, as two or three Berries left in the top of the uppermoſt Bough, when the Olives are gathered, *Iſa.* 17.6.

Wher

Where but few are to enter, a narrow paſſage ſufficeth; where multitudes are to go, the way had need to be broad, and the Gate wide: Such is that, which leadeth to deſtruction, and many there be, which go in thereat, *Mat.*7.13,14.

From the Creation, to Chriſt's time; how few Worſhippers of God were there? And among them, how few true?

His own people were a ſinful Nation, laden with iniquity, a ſeed of evil doers. The whole body was corrupted, there was no ſoundneſs in it, *Iſa.*1.4.6.

In Chriſt's time, how had they made his Houſe a den of Thieves? *Mat.*21.13. How few were they, that received him, and believed in him? *John*1.11.

Since the ſpreading of the Goſpel, how ſtraight is that place where it is profeſſed, in compariſon of the reſt of the world?

Among Profeſſors, how few ſincere ones? How many that bear the Name of Chriſtians, that yet (as if afraid that Hell-gates ſhould be ſhut againſt them) do haſten thither with ſpeed and earneſtneſs?

How ſwift are they to evil? *Prov.* 1.16.

How do they do evil with both hands earneſtly? *Micah* 7.3.

How do they work all uncleanneſs with greedineſs? *Eph.*4.19.

How do they drink Iniquity like Water? *Job* 15.10.

Drawing of it on with Coards? *Iſa.* 5.18.

Wearying themſelves therein? *Jer.*9 5.

So laying wait for their own Blood, and lurking for their own lives, *Prov.*1,18. And with hard and impenitent hearts, treaſuring up unto themſelves wrath againſt the day of wrath, and revelation of the righteous judgment of God.

At which day, from him, who will render to every man according to his deeds, they ſhall certainly receive that wrath, which they have treaſured up, *Rom.* 2 5,6,8. and be enforced to undergo it unto all eternity.

For, as Heaven-gates have their Barrs, which the Lord doth ſo ſtrengthen, that no enemy can enter there, to interrupt the happineſs of his Saints, *Pſal.* 147. 13. So he hath fixed ſuch a gulfe about the gates of his Priſon of Hell, (into which, all who die out of Chriſt, ſhall be caſt) that they can never come from thence, *Luke* 16. 26.

Had the damned the leaſt hope of making an eſcape, or that their torments ſhould have an end, this their hope would be no little mitigation of their pain.

But into this Lions Den, all the ſteps are inwards; none returning: Tophet is deep, the gates and grates ſtrong; the Gulfe great and impaſſable: And,

The Worm will gnaw, as long as there is guilt, and envy to ſharpen its teeth; And,

The fire cannot but burn, as long as the breath of the Lords juſt wrath continues, like a floud of Brimſtone, to kindle it, *Iſa.* 30. 33.

Obſ.

The number of the damned will be great: their puniſhment endleſs.

The number will be great.

Texts, Iſa. 5. 14. Hell hath enlarged her ſelf, and opened her mouth without meaſure; and their glory, and their multitude ſhall deſcend into it.

Mat. 7. 13. Wide is the Gate, and broad is the way, that leadeth to deſtruction, and many there be, which go in thereat.

Inſt. Of the whole Nation of the *Jews*, God had reſerv-

ed to himself but seven thousand, that had not bowed the knee to Baal, 1 *Kings* 19.18.

Only just *Lot* and his Family, were delivered out of *Sodom*, when that City (with *Gomorrah*) were turned into ashes, and condemned with an overthrow; being made an ensample unto those, that after should live ungodly, 2 *Pet.* 2. 6, 7.

Their punishment will be endless.

Texts, *Mat.* 25.46. And these shall go away into everlasting punishment.

Rev. 14.11. The smoak of their torment ascendeth up for ever and ever.

Inst. The rich man prayed only for mitigation of his torment; not for release from it; whereof he knew there was no hope, *Luke* 16. 24.

The Beast and false Prophets shall be tormented day and night for ever and ever, *Rev.* 20.10.

Reas. For their great number.

1. Gods Decree of Predestination. Many are called, but few chosen, *Mat.* 22.16.

2. All are liable unto wrath in *Adam*, Eph. 2.3. But few freed from it, 1 *Thes.* 1.10.

Reas. Why their punishment endless.

1. Gods Decree; There is a great Gulf fixed, *Luke* 16. 26.

2. Punishment is to be proportioned to the guilt of sin, *Deut.* 25.2. Which is infinite, being committed against an infinite Majesty.

3. A will to sin continues, *Psal.* 74. 23. Therefore the punishment continues.

Use 1. Go not in the way of evil men, *Prov.* 4.14. The way of the ungodly shall perish, *Psal.* 1.6.

2. Do thy best to save them with fear, and to pull them out of the fire, *Jude* 23.

3. Strive

3. Strive to enter in at the ſtraight Gate, *Luke* 13.24. and to find the narrow way which leadeth unto life, *Mat.* 7.14.
4. Agree with thine Adverſary quickly, while thou art in the way with him, *Mat.* 5.25. Make thy peace with God, while thou art here.
5. Watch and pray, that thou maiſt be accounted worthy to eſcape all theſe things, and to ſtand before the Son of man, *Luke* 21.36.

Reſol. Though the way to the Kingdom of God be by manifold tribulations, made thorny and rough, *Acts* 14.20. yet, ſhall my foot hold his ſteps: His way will I keep, and not decline there-from, *Job* 23. 11.

Ejac. O my dear Lord Jeſu! thou haſt freed me from the wrath to come, 1 *Theſ.* 1.10. Thou haſt ſhewed me the path of Life, *Pſal.* 16.11. Inable me to walk therein unto the end.

Paral. V.

Circ. *The Taylor in* [*black apparel.*]
Obſ. *Satan is the Prince of* [*Darkneſs.*]

THE Inward quality of the mind, is often in the Scripture ſet forth by the outward habit of the Body; As,

Eph. 4.22.24. Put off the old man, which is corrupt according to the deceitful luſts. Put on the new man, which after God, is created in righte-

ouſneſs and true holineſs.

Somtimes by the colour: As,

*Rom.*13.12 Caſt off the works of darkneſs, put on the armour of Light.

*Rev.*3.18. The white raiment of Chriſts righteouſneſs imputed.

*Pſal.*30.11. Thou haſt put off my Sackcloath.

Thus, in this darkreſemblance, the Lord was pleaſed to repreſent unto the eye of my ſoul, the horrible nature,

Of a by-ſin-darkned underſtanding (the condition of Satan, and of all his Subjects, *Eph* 4. 18.

Of the works of darkneſs in a wicked life, *Eph.*5.11.

Of the blackneſs of utter darkneſs, their reward, *Jude* 13. my then guilt, and juſt deſert.

That there are Angels (though it be denied by Atheiſts and Saducees, *Acts* 23. 18.) is evident, *Pſal.* 104.4 *Col.*1,16. and in many other places.

That they are intellectual Subſtances, endued with moſt excellent knowledge in a great meaſure, is clear; otherwiſe they could not perform the Offices, to which they are aſſigned, *Pſal.*91.11. *Heb.* 1.14.

They were all created with a poſſibiliry of falling; but, the elect ones, 1 *Tim.*5.21. fell not; and are now confirmed by Chriſt, which is their Redemption and reconciliation, *Col.*1.20.

The Reprobate Angels fell; among whom, *Lucifer*, their Chief, was full of wiſdom, and perfect in beauty; perfect in his waies, from the day that he was created, till iniquity was found in him, *Ezek.* 28 12,15.

But, his heart being lifted up becauſe of his beauty, his pride affecting no leſs then a likeneſs to God, *Iſ.*14,13. his wiſdom was corrupted, and he caſt, as prophane, out of the Mountain of God, *Ezek.*28.16,17.

His

His wisdom was but corrupted; he was not wholly deprived of it? For so,

He would not have known his own Misery, which would be a lessening of his punishment.

Yea,

The Integrity of his Nature must necessarily have been dissolved.

He yet retains a proportion of knowledge; which by reason of the excellency of his nature, and of his long and indefatigable experience, must needs be great.

He is very subtil, 2 *Cor.* 11. 3. which he could not be without it.

He knows God, his eternal Power and Godhead: Man doth so, by the works of Creation, *Rom.* 1. 20. Much more he.

He hath a speculative knowledge of Divine things, he believes and trembles, *Jam.* 2. 19.

But, in many things, which he ought to know, and which (as to his intellectual Nature) he might know, he is utterly ignorant.

To let pass his Ignorance,

Of Future Contingencies, *Isa.* 41. 23.

Of the thoughts of mans heart, *Jer.* 17. 10.

Of the Mysteries of Grace, *Eph.* 3. 10.

Of the Number of the Elect, 2 *Tim.* 2. 19.

Of the Day of Judgment, *Mat.* 24 36.

All of them unknown to the good Angels; and alone proper unto God.

He hath no knowledge of God, that is productive of love, 1 *John* 2. 3. 4. 5.

He knows not who serves God sincerely, *Job* 1. 9. 2, 4, 5.

He knows not the success of his Temptations: which (such is his pride) that he would not attempt any with them, did he know they would be in

vain, *Matth.* 4. 11.

He knew not, that his Kingdom ſhould be deſtroyed by the death of Chriſt, 1 *Cor.* 2. 8.

And, as thus in himſelf he is (eſpecially) deprived of the light of Grace, ſo, as the God of this world, he blinds mens minds, that the light of the glorious Goſpel of Chriſt ſhould not ſhine unto them, 2 *Cor.* 4.

By a ſtrong faſcination caſting (as it were) miſts before their eyes, that they ſhould not diſcern, and obey the truth, *Gal.* 3. 1.

Stirring up, mingling and ordering of the Phantaſms in the Fancy; and,

Working upon the Paſſions in the ſenſitive Appetite, as in *Judas*, *John* 13. 2. in *Ananias*, *Acts* 5. 3.

So darkning their fooliſh hearts, *Rom.* 1. 21. That he may alienate them from the life of God, by that ignorance which is in them, by reaſon of their darkned underſtandings, *Eph.* 4. 18.

Thus, of an Angel of light, he is now become the Prince of the power of the Air, *Eph.* 2. 2. the Ruler of the darkneſs of this world, *Eph.* 6. 12. Being condemned unto eternal darkneſs, to which, under the Chains of darkneſs, he is reſerved, *Jude* 6.

How art thou fallen from Heaven, O *Lucifer*, Son of the Morning? How art thou brought down to Hell, to the ſides of the Pit? *Iſa.* 14. 12, 15.

Obſ.

Satan is the Prince of darkneſs.

In reſpect of, { Himſelf. / His Subjects.

Of

Of himself.

Texts, *Luke* 22.53. This is your hour, and the power of darkness.

Col. 1.13. Who hath delivered us from the power o Darkness.

Inst. He knew not whether *Job* were a true Servant of God, or not, *Job.* 1. 9.

He knew not, that his Kingdom should be destroyed by the death of Christ, 1 *Cor.* 2.8. Which, assoon as he had a glimmering of, he endeavoured by *Pilates* Wives dream, to prevent it, *Mat.* 27.19.

Of his Subjects, whom he blinds.

In their { Understanding, / Practise.

In their Understanding.

Texts. 2 *Cor* 4.4. The god of this world hath blinded the minds of them, which believe not.

1 *Cor.* 2.14. The natural man receiveth not the things of the Spirit, for they are foolishnesse to him; neither can he know them, because they are spiritually discerned.

Inst. The foolish heart of the Gentiles was darkned, *Rom.* 1.21.

The *Ephesians* were somtimes darkness, *Eph.* 5.8.

In their Practise.

Texts. John 3.19. Men loved darkness, more then Light.

1 *John* 1.6. If we say, we have fellowship with him, and walk in darkness, we lie, and do not the truth.

Inst. The Gentiles were alienated from the life of God, through the ignorance that was in them, *Eph.* 4. 18.

The *Ephesians* in time past walked according to the course of this world, according to the Prince of the power of the Air, *Eph.* 2. 2.

Reas. His sin of Pride, Thou hast said in thy heart, I will ascend into Heaven, *&c.* I will be like the most High, *Isa.* 14. 13, 14, 15.

Use 1. Bless God, who hath made thee meet to be partaker of the Inheritance of the Saints in light, *Col.* 1. 12.

2. Have no Fellowship with the unfruitful works of darkness, *Eph.* 5. 11.

3. Walk as a Child of Light, *Eph.* 5. 8.

Resol. I (as are all the Sons of *Adam*) was born in the Umbrage of his Gloomy Dominions, *Eph.* 2. 2. and lived long a Subject under his Tyranny; but now being translated out of them, by him, in whom there is no darkness at all, I do, and alwaies will, submit my self to the right Scepter of his Kingdom *Psal.* 45. 6.

Ejac. Bless and praise him my soul! who hath called me out of darkness, into his marvellous Light, 1 *Pet.* 2. 9.

After

After the Diſcourſes concerning the Priſon and Jaylor, I conceive this the proper place for inſerting of theſe three following Parallels; though otherwiſe relating only to my Prayer, for ſettlement, as touching thoſe miſſed ſecular Preferments.

Paral. VI.

Circ. *The Priſon was like unto* [*that Houſe wherein I had lived, &c. the Jaylor ſtood at the entrance of the Chief Priſon-Houſe, as Maſter of the Houſe.*]

Obſ. [*A ſeeming godly Houſe may be Satans Habitation.*]

THE Honourable Governour, with all (or moſt of) the then-Members of that Family are in their graves; and having been before Chriſts impartial Tribunal, know their doom.

Of the dead, or abſent, nothing but good is to be ſpoken. He, that would not ſpeak ill of any, will not, dares not curſe the deaf, *Levit.* 19.14.

There is but one of them, that I hear of, yet living, for whom I pray heartily, as *Moſes* did for his Siſter *Miriam*, Heal her now, O God, I beſeech thee, *Numb.* 12.13.

Could

Could outward Performances ſet up Chriſt's Throne, there wanted not here diſcoveries enough of a ready ſubmiſſion to his Laws.

The Incenſe of Prayer, private, ſecret, aſcending Morning and Evening.

Conſtant hearing of the Word, on the Lords day, on week-dayes, at home, abroad.

Penning of Sermons.

Reading them, or ſome Divine Tractate, every day twice, at ſet hours.

An open hand to the poor, *&c.*

And yet, notwithſtanding all this, when I was brought by my Apprehender to the Gate, there the Jaylor was found as Maſter of the Houſe, and there I left him, when I fled for my ſafety.

Charity teacheth me to hope the beſt, 1 *Cor.*13.7.

This is that I ſhall only ſay;

God would not hide his purpoſe from *Abraham*, concerning *Sodom*, becauſe he knew, that he would command his Children and his Houſhold after him, to keep the way of the Lord, *Gen.* 18.19.

And I tremble to think of the ſharp puniſhment inflicted upon too-indulgent *Eli* and his Sons, 1 *Sam.*4.17,18.

What other Title Satan had for poſſeſſion (if he had any other) I leave it to God, the alone-ſearcher of the heart.

Uſe. Let *David* be thy Preſident for the ordering of thy Family, *Pſal.*101.

Reſol. As for me, I and my Houſe, we will ſerve the Lord, *Joſh.* 24.15.

Ej c. I am now of his Houſhold, *Eph.*2.19. And one day in thy Courts, is better then a thouſand. Let me rather be a door-keeper in the Houſe of my God, then dwell in the Tents of wickedneſs, *Pſal.* 84.10.

Parel.

Paral. VII.

Circ. *The Priſon ſtood* [*at the Entrance of* Weſtminſter-*Hall.*]

Obſ. [*The Courſe of the Law to ſome is the mouth of Hell.*]

THere is no Calling, though never ſo lawful, but it may be abuſed. In ours, ſome have preached Chriſt even of envy and ſtrife, *Phil* 1.15.

The Profeſſion of the Law, in it ſelf, is honeſt and honourable, but, both the Law, and its Profeſſion, may be unlawfully uſed; when that, which was given for a Rule, is made for a Snare.

It is hard, that men cannot walk by it, but they muſt be intangled in it.

It is mans Corruption that makes it neceſſary; and (indeed) in caſe of neceſſity it would only be uſed. When no other means will ſerve to preſerve Life and recover health, then the Phyſitian will venture to miniſter Poyſon.

For my ſelf, though God, from the beginning, had kept up in my ſoul an averſeneſs unto that courſe; yet, it being by my Parents looked upon as the then riſing way, they would needs put me into it.

I had often before had warnings enough to ſhun it; and this was now the fifth time of my being taken off from it.

In thoſe few years, which I had ſpent in it, I was too

too forward a proficient in bad wayes: More I saw, and more I should soon have learned.

It is opportunity and secrecy, that invites, and makes a Thief. Had the offered Favour been accepted, I had not wanted plentiful temptations, which, with security, confidence and thanks, might have been put in practise, to my exceeding great advantage.

But, my infinitely merciful God (when my soul was upon those Confines of ruine) kept me from falling into the Pit, whose very brink, I was upon.

O, what a seared Conscience in short time I should have had! How crusty! How callous! How hardned in the wayes of deceit! That course would have been no other unto me then the very mouth and entrance into Hell.

And, when I had lost my Soul, what would wealth, and Honour (which would have been heartily endeavoured for me, and it is possible might have followed) What would these have profited? *Mat.*16.26.

What it would have been to me, it is (I fear) to too many others.

Obj.

The Course of the Law to some, is the Mouth of Hell.

Texts, Prov. 6.16. These six things the Lord hates, *&c.* a proud look, a lying tongue, *&c.* and him that soweth discord among Brethren.

*Gal.*5.15. If ye devour one another, take heed ye be not consumed one of another.

Inst. *Tertullus* the Orator, with a bad tongue defended the bad cause of the *Jews* against *Paul*; charging him with many things that were false, *Acts* 24. 1. 5.

Reas. The temptations are strong. They that will be rich

rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition, 1 *Tim.*6.9.

Use 1. Wickedness is sometimes in the place of Judgment, and iniquity in the place of righteousness, *Eccles.*3.16.

2. Let Judgment run down as waters, and righteousness as a mighty Stream, *Amos* 5.24.

3. With God is strength and wisdom; the deceived and the deceiver are his: He leadeth Counsellers away spoyled, and maketh the Judges Fools, *Job* 12.16,17.

4. Set your Children in such wayes, where they may be least exposed to Temptations.

5. Endeavour to keep the Unity of the Spirit in the Bond of Peace, *Eph.*4.3.

6. Forbear one another, and forgive one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye, *Col.*3.13.

7. If any hath a matter against another, let it be referred to the Saints, who shall judge the world, 1 *Cor.*6.1,2,3.

Resol. Thou hast O Lord, in great mercy, taken me off from that soul-endangering course of the Law, I will now meditate in thy Precepts; I will delight my self in thy Statutes, and encline my heart to perform them alwayes, even unto the end, *Psal.* 119.15,16,112.

Ejac. Encline my heart unto thy Testimonies, and not unto covetousness, *Psal.*119.36.

Blessed are the Peace-makers, for they shall be called the Children of God, *Mat.*5.9.

Paral.

Parab. VIII.

Circ. *The* [*Voice saying, It was the Gate-house.*]
Obs. *The Lord is most* [*ready to satisfie the doubtings of his Servants.*]

THE in-each-particular likeness of the Prison unto the House, wherein I had lived with that Noble Personage, in the Gates, Lodge, inward Buildings, Windows (excepting the Grates and that grated one on the side of the Gate house, placed there so near mine eye, that I might be sure it was a Prison) as also, in the Court-Yard, in the Front toward the River, was enough to have assured me, that, that was likewise intended in the Vision.

I began notwithstanding to scruple at the distance, in respect of their scituation, being a good way off asunder: Mans weak Belief is too apt to raise needless doubts. *Joseph* interpreting the Butlers Dream, made no scruple at the Vine's budding, blossoming, and bearing ripe Grapes, at the same time, *Gen.* 40. 10.

Upon my former unsettlement, touching those missed secular expectations, Gods Will was, that I should first pray unto him; in this, he was pleased, unsought unto, to confirm me.

Then he shewed me my duty, to call upon him.
Now he manifested his own goodness, in accepting of the Preparations of my heart.

Thus dealt he with *David* in his repentance: He did but say, I will confess my Transgressions unto the Lord, and

and he forgave him the iniquity of his ſin, *Pſal.* 32.5.

Thus with the Prodigal: He had but ſaid, I will go unto my Father, and ſay unto him, Father, I have ſinned, *&c.* And his Father ſaw him afar off, and had compaſſion, and ran, and fell on his neck, and kiſſed him, *Luke* 15.18,20.

O how gracious a God do we ſerve! Who not only readily enclines his ear unto our Prayers, and opens his liberal hand, in granting more than we crave, but, caſts a favourable eye even upon the praying diſpoſition of our ſouls; anſwering of us before we call upon him, *Iſa.* 65.24. and preventing us with the bleſſings of his goodneſs, *Pſal.* 21.3.

Obſ.

The Lord is moſt ready to ſatisfie the doubtings of his Servants.

Texts, Pſal. 62 11. God hath ſpoken once, twice have I heard this, that Power belongeth unto God; alſo unto thee, O Lord, belongeth Mercy.

Acts 10.10, 11, *&c.* And *Peter* fell into a Trance, and ſaw Heaven opened; and a certain Veſſel deſcending unto him, wherein were all manner of Beaſts, *&c.* And there came a Voice to him, Ariſe, Peter, kill, and eat, *&c.* This was done thrice.

Inſt. Gideon had a double ſign, that God would ſave *Iſrael* by him. The Fleece was only wet, the earth dry: The Fleece was dry, and the ground wet, *Judges* 6. 37, 38, *&c.* Beſide this, further to encourage him, he is ſent down to the Hoſt of the *Midianites*, to hear a dream of one of them, told unto his Fellow, with the Interpretation: Upon hearing whereof, all his fear was removed, and

and his hands were ſtrengthened, *Judges* 7. 10, 11, *&c.*

Peter was aſſured by the ſheet thrice let down, and the Voyce ſaying thrice, What God hath cleanſed, that call not thou common; that he might freely go unto *Cornelius* (as to any other of the Gentiles) to inſtruct him. God hath ſhewed me, that I ſhould not call any man common or unclean, *Acts* 10. 11, 16, 28.

Reaſ. To confirm and encourage them: For that the Dream was doubled unto *Pharaoh* twice, it is becauſe the thing is eſtabliſhed by God, *Gen.* 41. 32.

Uſe 1. Go to God in thine unſettlements, *Pſal.* 25. 15.

2. Thus emboldened, let nothing daunt thee in his Service, *Prov.* 28. 1.

Reſol. Thou haſt given me this Encouragement, O Lord, I will therefore ſerve thee with Confidence; I will open my mouth boldly, to make known the Myſtery of the Goſpel, *Eph.* 6. 9. and will not fear, though Briars and Thorns be with me, and though I dwell among Scorpions, *Ezek.* 2. 6.

Ejac. Open unto me the door of utterance, that I may manifeſt thy Myſtery, as I ought to ſpeak, *Col.* 4. 3, 4.

Part.

Paral. IX.

Circ. *The Taylor and my Apprehender* [*whiſpering.*]

Obſ. *Satan and Corruption* [*conſpire againſt the Soul.*]

EVery Son of *Adam*, while in the State of Nature, is dead, *Eph.* 2. 1.

Dead, as to Gods Image loſt, *Eph.* 4. 24.

Dead, as to the Soul wholly perverted, *Pſal.* 14. 3.

Dead, as to wrath deſerved, *Eph.* 2. 3.

Of this Death, inbred Corruption is the Cauſe, *Rom.* 5. 12. Which, being by Satans ſubtilty, upon *Adams* diſobedience, planted in mans Nature,

Every one at his birth b.ings it into the world with him, *Pſal.* 51. 6.

It dwels in his Members, *Rom.* 7. 23.

It wars againſt his Soul, 1 *Pet.* 2. 11.

Yet, but as an inferiour Commander under Satan; From whom, as from its Superiour (beſide its own to-ill diſpoſing Malignity, *Gen.* 6 5.) it receives Orders, *Acts* 5. 3. according to which it acts.

Can a man carry fi e in his boſom, and not be burnt? Can he carry a Serpent there, and not be ſtung? Can he be ſecure from treachery, whoſe own houſe harbours his enemy?

Such is Corruption unto man, a perfidious Traytor; which we continually carry about with us, and whereof,

till death, we cannot rid our ſelves.

Satan is the Father (as of lyes, *John* 8 44. ſo) of all ſin whatſoever; but, our Corruption is the Dam, or Mother of them; and a fruitful one is ſhe *Gal.* 5.19.

He conveyes his Suggeſtions into the ſoul: Corruption

Entertains them.
Thinks of them.
Delights in them.
Conſents unto them.

Thus he tempts; Luſt draws away and enticeth; and ſo ſin is conceived and brought forth, *Jam.* 1.14,15.

And hence it is, that wicked men, in whom by their Corruption he reigns, are ſaid,

To conceive Miſcheif.
To travel with iniquity.
To bring forth Falſhood, *Pſal.* 7.14. And,
Their Bellies to prepare deceit, *Job* 15.35.

Being now under the power of this my dangerous enemy, he brought me where his General held his Quarters: Who ſeeing of us, preſently came; and, with this his officious ſervant, entred into ſecret Conſultation.

Whether it were, to take an account of his diligent, and ſucceſſful ſervice, or, to give him new directions, for the yet further entangling and making ſure of me; (already ſufficiently enough wrapped in his Snares) or, what it was, I could not over hear.

This may be concluded upon; nothing but ill to my ſoul was intended by them, or to be expected from them, whoſe malice runs ſo high againſt all Mankind; that I cannot but look upon their whiſpering, as a deviſing of my hurt, *Pſal.* 41.7. as a further conſpiracy, (had not a ſeaſonable and powerful reſcue prevented) for my ſpeedy and utter ruine.

Obſ.

Obſ.

Satan and Corruption conſpire againſt the Soul.

Texts, Pſal. 83.3. They have taken craſty counſel againſt thy people, and conſulted againſt thine hidden ones.

Luke 11.25. The unclean Spirit ſaith, I will return unto my houſe, whence I came out; and when he cometh, he findeth it (by Corruption) ſwept (clean from Grace) and garniſhed (with vices.)

Inſt. Satan preſented to *Achan's* eye a goodly Babyloniſh Garment among the ſpoyles, *&c.* and a wedg of Gold, and his Corruption ſtirred him up to covet and take them, *Joſh.*7.21.

Bathſheba was preſented by Satan to *David*, as a fit Object for his Luſt; which his Corruption ſtirred up, 2 *Sam.* 11.2.4.

Reaſ. Satans envy radically contained in his Pride (it being its proper paſſion) and firſt ſhewing it ſelf againſt man, aſſoon as he ſaw him created to the enjoyment of that happineſs, which he by his pride had loſt: and ſtill in the greateſt height, continued againſt all *Adam's* Poſterity, *John* 8.44. With 1 *John* 3.15. Pride affecteth a ſingularity of Excellency. Envy oppoſeth whatſoever doth eclipſe it.

Uſe 1. Stand continually upon thy guard; thine enemies are ſubtil, thy danger great, *Eph.*6,12,18.

2. Pray for aſſiſtance, 2 *Sam.*15.31.

3. Fear them not; they ſhall not, cannot hurt thoſe whom Chriſt loveth, *Rom.* 8.37, *&c.*

4. Lay aſide envy, 1 *Pet.*2.1.

Reſol Mine enemies intended evil againſt me, they imagined a miſchievous device, which they were not able to perform. I will therefore truſt in the moſt

High, through whose Mercy it is, that I have not been moved, *Psal.*21.7,11.

Ejac. How safe is the Heritage of thy Children, O Lord! whosoever shall gather together against them, shall fall for their sakes, *Isa.*54.15.17.

The Deliverance.

Paral. I.

Circ. *My Apprehenders* [*hand was taken off me.*]
Obs. *When the Lord Christ* [*pleaseth to free, Corruption can no longer enslave.*]

THat they, who are ordained unto eternal life, to that glorious Inheritance of the Saints in light, may be partakers thereof, there is pre-required a certain meetness in them, *Col.*1.12.

This they have not, neither can have, while in the state of nature, 1 *Cor.*15.50.

That therefore they may be fitted for it, it is necessary,

That they be drawn out of their natural estate.
That they be set in the state of Grace.

They are drawn out of the state of Nature, by being freed from the power of Darkness, *Col.*1.13.

They are set in the state of Grace, by being translated into the Kingdom of Christ, *Col.*1.13.

To whom it belongs to work these great works for them, he alone being able to do them, *Luke* 11.22.

That he had wrought them for me, he was now pleased clearly to manifest unto me;

In

In my Apprehender's hand being taken off me, he ſhewed me, that he had freed me from the power of darkneſs, from the power of reigning ſin, and ſo, from the power of Satan, of Hell.

In my deſcent into the Building (which ſoon after followed) he ſhewed me, that I was now become a Member of his true Church; and ſo, ſet in the ſtate of Grace.

His firſt great work for me, was, to deliver me from the power of darkneſs.

It cannot be believed, that theſe mine enemies, in whoſe ſnares I was taken, out of a willingneſs now to be rid of me, did of themſelves offer me this opportunity to eſcape. Their Conſultations certainly were not ſo deep, nor they ſo ſecure, that they minded not him, whom they concerned. Corruption doth more value his pains and diligence; and the hungry Lion doth not ſo eaſily part with his prey, whereof he is ſeized.

How came I then to be ſet at liberty?

They were out-witted and out powered. The Lord Chriſt, the great Counſellour, the mighty God, *Iſa.9.6.* defeated all their Contrivances, enervated their ſtrength, and in deſpite of them, reſcued, and wreſted me out of their hands;

Powerfully, as to them, *Col.2.15.*

In a way of Juſtice, as to his Father, *Col.1.20.*

Innocent: He had payed his precious Blood for my ſoul, *1 Pet.1.19.*

His Innocency redeemed me being guilty.

His rich Price, which he payed, impoveriſhed Satan.

His Bonds fettered him, freed me.

Thus, the Serpents head was broken, *Gen.3.15.* by him, to whom it was deſervedly granted, that he ſhould divide the ſpoil with the ſtrong, becauſe he poured out his

ſoul unto death, *Iſaiah* 53. 12.

But ſhall the Prey be taken from the mighty, or the lawful Captive be delivered?

Yes, it ſhall; it was, it could not be otherwiſe, when now the Lord my Saviour, my Redeemer, the Mighty one of *Jacob*, was pleaſed to contend with thoſe, that oppreſſed me, and to ſave me: The Captive of the Mighty was taken away, and the prey of the Terrible was delivered, *Iſa.* 49.24,25,26.

Obſ.

When the Lord Chriſt pleaſeth to free, Corruption can no longer enſlave.

Texts. Luke 11.21,22. When a ſtrong man armed keepeth his Palace, his goods are in peace; but when a ſtronger than he ſhall come upon him, and overcometh him; he taketh from him all his Armour, wherein he truſted, and divideth his Spoyles.

John 6.37. All, that the Father giveth me, ſhall come to me.

Inſt. Zacheus, though Chief of the Publicans, men eſteemed by Chriſt no better than Heathen, *Mat.* 18. 17. Though a rich man, and ſuch ſhall hardly enter into the Kingdom of Heaven, *Mat.* 19.23. Yet, when Chriſt called him, he made haſt, and came down, and received Chriſt joyfully, *Luke* 19 2, 6.

Saul, when breathing out Threatnings and ſlaughter againſt the Diſciples, and going purpoſely to *Damaſcus*, with authority to bind, and bring thoſe to *Jeruſalem*, that he ſhould find there of that way, upon the Apparition and Voice from Heaven, was changed, and ſubmitted himſelf to Chriſt's Will, *Acts* 9.1,32.

Reaſ. 1.

Reaſ. 1. The Holy Spirit, by whom the Soul is freed, is a God of irreſiſtible power: A ruſhing, mighty Wind filled the Houſe, *&c.* And they were all filled with the Holy Ghoſt, *Acts* 2. 2,4.

2. The Debt being diſcharged, the Priſoner is to be releaſed, *Col.* 2. 14.

Uſe 1. The Godhead of the Spirit proved, 1 *Cor.* 2. 10.

2. Bleſs him who hath paid thy Debt, *Col.* 2. 14.

3. Take heed of running upon a new Score, *Pſal.* 85. 8.

Reſol. Thou haſt given Commandment to ſave me; wherefore, my mouth ſhall be filled with thy Praiſe and Honour all the day: For, they are confounded and brought to ſhame, that ſought myhurt, *Pſal.* 71. 3,8,24.

Ejac. Into thine hand I commit my Spirit; thou haſt redeemed me, O Lord God of Truth! and haſt not ſhut me up into the hand of the Enemy, but haſt ſet my Feet in a large room, *Pſal.* 31. 5,8.

Paral. II.

Circ. *My Apprehenders* [*hand was taken off unexpected.*]

Obſ. *Effectual Calling is of Gods* [*Free Grace.*]

THat God alone is able to change the Heart, is Clear.

Grace is a participation of the Divine Nature; And who can communicate the Divine Nature unto man, but only a Divine Power? 2 *Pet.* 1. 3,4.

There is nothing in the Soul, out of which it may be produced, as therein potentially contained. Mans recreation then must necessarily be effected by that Almighty Power, that at the first made him of nothing, *Ezek.* 11. 19.

But, may not man deserve this Change? May he not walk so exactly by Natures Rule, as, that God, in equity, cannot deny his Grace unto him?

No: This Grace is free, this Love undeserved, What is in the sick Patient to deserve, that the Physitian should seek him out, to cure him? What in an Enemy, to deserve Reconciliation from him, to whom he hath given just cause to hate him?

Yet, when I was sick, and languishing, my Physitian sought me, to recover me: My highly provoked God, when I was his Enemy, was pleased freely to be reconciled unto me, *Col* 1.19,20.

My Apprehender had hold of me.
The Jaylor was ready to take me into his Custody.
The Prison gaped for my Entertainment.
The Grates were strong to secure me.
No visible help to rescue me.
Nothing in me, to deserve Compassion, Deliverance.

Yet, then was the Lord pleased (not for my sake, but for his own Holy Names sake) to pity me, to put a new Spirit in me, to save me (from all mine Enemies) from all mine uncleannesses. *Isa.* 31.21,26,31.

Well, may I now (to the Glory of my Almighty and Compassionate Redeemer) take up those words of his Church, (whereof I am now an unworthy Member) rejoycing in her unlikely, unhoped return from her captivity, and say, When the Lord turned again the Captivity of *Zion*, we were like them that dream. The Lord

Lord hath done great things for us', whereof we are glad, *Psal.*126.1,3.

Obs.

Effectual Calling is of Gods free Grace.

Texts. *Isa.*65.1. I am sought of them that asked not for me, I am found of them that sought me not.

*Ezek.*11.19. I will put a new spirit within you; I will take the stony heart out of their flesh, and will give them an heart of flesh.

Inst. The *Ephesians*, when dead in sins, were quickned together with Christ, *&c.* to shew the exceeding riches of Gods Grace, in his kindness toward them, *Eph.*2.5,6,7.

The Word of Truth (or the Gospel) came to the *Colossians*, not they to it, *Col.*1.6.

Reas. Gods great love to man, *Eph.*2.4. Proceeding from the good pleasure of his Will, *Eph.*1.5.

Use 1. Attribute nothing to thine own will, or to thy wary walking according to Natures rule, *Rom.*9.16.

2. Give God the praise of the glory of his Grace, *Eph.* 2. 6.

Resol. I will never boast of any works of mine; It is by Grace I am saved, through Faith, not of my self; it is the gift of God, *Eph.*2.8.

Ejac. Turn thou me, and I shall be turned, *Jer.*31.18. Lord, let thy Kingdom come to me: For, I am not able, by any strength in my self, to come to it, *Mat.*6.10.

Paral. III.

Circ. *My Apprehender's Hand was taken [off me, when others were within the Grates.]*

Obſ. *The Lord hath mercy [on whom he will have Mercy.]*

THE Loſſe of the ſight of God, and,
The Senſe of Pain, are the torments of the damned in Hell, *Iſa.* 66.24.

Infinite in extention, as to time, *Mat* 25.46.

Mitigated in their intention and extremity, as to the Sufferers deſert. *Pſal.* 145.9.

Theſe the condemned wretches within the Grates did, and ſhall for ever undergo: And,

What had I deſerved, that I ſhould be freed from them? Nay, what had I not deſerved, that I ſhould have felt them in the greateſt height and horrour.

They who appeared at the grates, were (it may be) of thoſe ſtrict moral Ancients, of whom we read, who lived moſt exactly according to Natures Rule: Or, of thoſe who in Chriſts Name, had propheſied, caſt out Devils, done many wonders, *Mat.* 7.22.

As for me, I remember my own evil waies, and my doings, that were not good, and cannot but be aſhamed and confounded, and loath my ſelf in mine own ſight, for mine iniquities and abominations, *Ezek* 36. 31,32.

Yet, theſe are condemned to eternal torments; to me,

me, polluted in mine own bloud, yea, in my bloud, it was said unto me, Live. *Ezek.* 16.6.

These are Vessels of wrath fitted unto Destruction: I a Vessel of mercy prepared unto glory.

The Potter hath power over the Clay, to make one Vessel unto honour, another to dishonour, *Ro.* 9.21, 22, 23.

Two shall be in the field, the one shall be taken, and the other left: Two women shall be grinding at the Mill, the one shall be taken, and the other left, *Mat.* 24.40, 41.

Obs.

The Lord hath Mercy on whom he will have Mercy.

Texts. *Exod.* 33.19. I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

Rom. 19 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardneth.

Inst. I loved *Jacob*, and I hated *Esau*, Mal. 1.2, 3.

The Malefactors on the Cross; the one of them was received to mercy, the other died in his sin, *Luk.* 23.40.

Reas. God is a free Lord, *Rom.* 9. 21. Having from before the foundation of the world, by his unchangeable decree, predestinated,

Some to eternal happiness, for the manifestation of the glory of his Mercy, *Eph.* 1.5, 6.

Others, to eternal punishment, for the manifestation of the glory of his Justice, *Prov.* 16. 4.

Use 1. Despair not, thou maist belong unto Gods Election.

2. Judge not any; to his own Master he standeth or falleth, *Rom.* 14.4.

3. Give

3. Give diligence to make thy Calling and Election ſure, 2 *Pet.* 1. 10.
4. Rejoyce that thy Name is written in Heaven, *Luke* 10. 20.

Reſol. Thou haſt predeſtinated me to be conformable to the Image of thy Son, *Rom.* 8. 29. Thou haſt now effectually called me: I will therefore ſtrive, more and more, to put on the new man which after God, is created in righteouſneſs and true Holineſs, *Eph.* 3. 24.

Ejac. O the depth of the riches, both of the Wiſdom and knowledge of God! How unſearchable are his Judgments, and his wayes paſt finding out? *Rom.* 11. 33.

Paral. IV.

Circ. *My Apprehender's hand was taken off me* [*at the Priſon-Gate.*]

Obſ. *God ſometimes effectually calls men*, [*when they are at the Mouth of Hell.*]

O Daughter of *Babylon*, who art to be deſtroyed, *&c.* Happy ſhall he be, that taketh and daſheth thy little ones againſt the ſtones, *Pſal.* 137. 8, 9.

So ſhould ſin be dealt with; This Cockatrice ſhould be cruſhed in the Egge, reſiſted in it's beginning. If way be given unto it, it grows, and gathers ſtrength, and in time, contracts an hardneſs upon the Soul; and, What is then to be expected, but ruine? For when Luſt hath conceived, it bringeth forth ſin, and ſin, when

when it is finiſhed, bringeth forth death, *James* 1. 15.

Sin is not finiſhed on a ſudden: Neither doth it bring unto death, by an haſty and violent precipitation: But, it hath certain ſteps and degrees, by which (as by ſtairs) it ſliely leads down the Soul unto the Mouth of the Pit.

It begins by Suggeſtion.
Upon that follows delight.
Delight wins to Conſent.
Conſent proceeds unto Act.
The Act brings on Cuſtom.
Cuſtom Neceſſity.
Neceſſity is attended with Blindneſſe.
Blindneſſe by hardneſſe.
And the Cloſe of all is, an utter Excluſion from Gods Eternal Reſt, *Pſal.* 95. 8, 11.

I was now full ripe for Hell; and had not great, unexpected Mercy intervened, I had for ever been one of thoſe unhappy Exiles.

But He, who (with groaning in himſelf, and crying with a loud voice, thereby ſhewing the difficulty of the work, as to the Soul, to recover a cuſtomary ſinner) raiſed *Lazarus*, when ſtinking in the Grave: He was pleaſed, to manifeſt his Almighty Power, in raiſing me long, long dead, and ſtinking in my ſins and treſpaſſes; and thereby deſerving that with loathing he ſhould have turned his face from me.

He, who of ſtones is able to raiſe up Children unto *Abraham*, Mat. 3. 9. was pleaſed, to break my rocky heart, to take away my heart of ſtone, and to give unto me an heart of fleſh, *Ezek.* 36. 26.

Obſ.

God ſometimes effectually calls men, when they are at the very Mouth of Hell.

Texts.

Texts. *Mat.*20 6. And about the eleventh hour he went out, *&c.* And he saith unto them, go ye also into the Vineyard, *&c.*

*Rev.*3.9. Behold I will make them of the Synagogue of Satan, which say they are Jews, and are not, but do lye; Behold, *I* will make them to come and worship before thy Feet.

Inst. *Mary Magdalen* so notoriously drowned in voluptuousness, that she is branded with the name of sinner, *Luke* 7.37. as if all others had been Saints to her: Yet she had seven Devils cast out of her, *Mark* 16.9. Her sins, which were many, were forgiven her, *Luke* 7.47.

The Thief on the Cross, a wicked Malefactor, though he had but newly mocked Christ, *Mat.*27.44. and reviled him, *Mark* 15.32. Yet, but a little before his death, had his heart changed, and was received to Mercy, *Luke* 23. 40, 43.

*Reas.*1. To shew his Almighty Power, *Eph.* 4.8.

2. To shew forth his Long suffering towards sinners, 1 *Tim.*1.16.

3. For the greater Glory of his superabundant Grace, *Rom.*5.20.

4. To lay the greater obligation unto Love and Thankfulness, upon that soul so recovered, *Luke* 7. 42.

Use 1. Let not the most wicked cast away all hope: The day of Mercy lasts till death, *Luke* 23. 43. *John* 9. 4.

2. Sin not that Grace may abound *Rom.*6.1.

3. Defer not thy Repentance: Hear Gods Call to day, *Psal.* 95. 7. Presumptuous delaies are dangerous, *Mat.*24.48,50.

4. Strive to proportion thy thankfulness to the greatness of the Mercy vouchsafed unto thee, *Luke* 7. 47.

Resol.

Reſol. I will praiſe the Lord my God with all my heart, I will glorifie his Name for evermore; for, great is his Mercy toward me, who hath delivered my Soul from the loweſt Hell, *Pſal.*86.12,13.

Ejac. Much hath been forgiven me: O, that I could love thee anſwerably to thy great Mercy! Lord! thou knoweſt I love thee! *John* 21.15.

Paral. V.

Circ. [*I ran from*] *my Apprehender.*

Obſ. *Man effectually called, hath a* [*Will and Power, to flee from ſin.*]

AS it was not in me, to free my ſelf from my Apprehender, ſo neither was it in me, as of my ſelf, to flee from him.

That alone Divine Power, which ſecretly and unexpectedly had freed me, did both ſtir up my Will, and enable me to make an eſcape.

Such is Chriſts goodneſs to ſinful man, that he is ſo far from taking pleaſure in his death, that his deſire is, that he ſhould turn from his wickedneſs, and live, *Ezek.* 33. 11.

He prayes and beſeecheth him by his Ambaſſadors, to be reconciled unto God, 2 *Cor.*5. 20.

He ſtands at the door of the heart, and knocks, that, He may be entertained, *Rev.*3.20.

He waits there with much patience, until his head Is filled with dew, and his Locks with the drops of the night, *Cant.*5.2. In a word,

What

What can be done more, than he doth, to bring him to himſelf? *Iſa.*5.4.

And yet, how few are there, that open at his knock? that anſwer to his Call?

Whats the Reaſon?

They are (while in their natural eſtate) ſo ſoundly aſleep in ſin, *Eph.*5.14. So dead in it, *Eph.*2.1. that they cannot hear, they cannot open, 2 *Cor.*3.5.

There is no way then, but for himſelf to open the heart to receive him; to open the ear of the heart, to hearken unto him:

This he doth, but, not unto all.

The Reprobate is outwardly called; but, it is only to leave him without excuſe, *John* 15.22.

His Elect Children they, with the outward Call of the Word, receive the inward and effectual Calling of the Spirit, *Acts* 16 14. Whereby,

Faith is infuſed, for the enlightning of the before-darkned Underſtanding, *Eph.*1.17,18.

Grace is conferred, for the changing and healing of the before-depraved Will, *Eph.*4.24.

The Will thus changed, God's Image, in which man was created, and which, by his own negligence, he had loſt, is again reſtored, in the ſanctification of all the powers and inclinations of the Soul, and in their conformity to the Will of God, *Eph.* 4.24. To which Will, he now yields all ready obedience, *Acts* 9 6. Flying from ſin, and doing what is acceptable unto him, *Col.*1.10.

For the performance whereof, he hath received, upon his Change, not only a will, but a power, having a new ſpiritual being infuſed into him, 2 *Cor.*5.17. He lives a new life, and hath in him a new Principle, upon which follow new operations.

A new Principle, not inbred Concupiſcence, but infuſed Grace. New

New Operations or Fruits; not thoſe works of the Fleſh, *Gal.*5.19. But the Fruits of the Spirit, *v.* 22. In which he now lives, *v.* 25. and, walking after it, doth no longer fulfil the luſts of the Fleſh, *v.*16. But, dayly mortifies them more and more, *Col.*3.5. Being thereunto aſſiſted, by a continual Supply of Grace from above, *John* 15.4,5.

Which ſpecial aſſiſtance, though *Adam* needed it not in his ſtate of integrity, being wholly void of Corruption; yet the effectually-called, by reaſon of the continual importunities and aſſaults of the Fleſh, can do nothing without it, *John* 15.5.

Let it be withdrawn, how weak is man? *David*, *Peter*, and other of the Saints have found the ſad experience hereof: My ſelf (unworthy to be numbred amongſt them) even while ſtudying of this Parallel, was taught to know the neceſſity of it.

Our endeavours in goodneſs, are none, unleſs ſtirred up; and vain, when ſtirred up, unleſs he pleaſe to aſſiſt from above, who worketh all our works in us, and for us, *Iſa.*26.12. Who worketh in us, both to will and to do of his good pleaſure, *Phil.*2. 13.

Obſ.

Man effectually called, hath a Will and Power, to flee from ſin.

He hath a Will.

Texts. *Luke* 15.17,18. And when he came unto himſelf, he ſaid, *&c.* I will ariſe and go to my Father, and ſay to him, *&c.* Make me as one of thine hired Servants.

John 6.44. No man can come to me, except the Father draw him.

Inſt. *Peters* Auditors, being upon his Sermon pricked at their hearts, ſaid unto him, and to the reſt of the Apoſtles, Men and Brethren, what ſhall we do? *Acts* 2.37.

The Jaylor upon his Converſion, came trembling and fell down before *Paul* and *Silas*, and ſaid, Sirs, What muſt I do to be ſaved? *Acts* 16.29,30.

He hath a Power to flee from ſin.

Texts. 1 *Cor.*15.10. Not I, but the Grace of God, which was with me.

2 *Cor.*6.1. We, as Workers together with him, beſeech you, that ye receive not the Grace of God in vain.

Inſt. *Timothy* is commanded, to flee youthful luſts, 2 *Tim.* 2. 22.

The *Coloſſians* are exhorted, to mortifie their earthly Members, *Col* 3 5.

Reaſ. He is a new Creature, 2 *Cor.*5.17. He hath a new ſpiritual being infuſed into his ſoul, and with it, new Powers and Faculties, by which, he is enabled to will, and act, according to that new life, that is in him, *Gal.*5.25.

uſe 1. Man is not able to change his own Will, *John* 1. 13.

2. Be diligent in exerciſing of that Power, wherewith thou art indued, 2 *Pet.*3.18.

3. Pray for aſſiſting Grace; that thou mayeſt be ſtrengthened with might, by the Spirit in the inner man, *Eph.* 3,16.

4. Give God the glory both of thy willing and acting what is good, *Phil.*2.13. It is not of him that willeth, nor of him that runneth, but of God that ſheweth mercy, *Rom.*9.16.

5. If ſin be not more and more weakned in thee, it

it is thine own Fault, *James* 1. 14.

Reſol. Old things are paſt away, and all things are become new, 2 *Cor.* 5. 17. I will now exerciſe that power, wherwith I am endued, in dayly mortifying of the old man, with his Members, and putting on the new man, with his Graces, *Col.* 3. 5, 12.

Ejac. To will, is preſent with me, but how to perform that which is good, I find not, *Rom.* 7.18. O my Lord Chriſt, do thou aſſiſt me! For, without thee, I can do nothing, *John* 15.5.

Paral. VI.

Circ. *My Apprehender* [*purſued me.*]

Obſ. *Corruption* [*purſues the effectually-called*] *to re-inſlave them.*

THis brings to mind a Paſſage in my firſt diſtemper, which may here not unſeaſonably be related.

I was walking by an hedge ſide, and not far before me, perceiving a Snake to draw back into an out growing ſhrub; when I came at it, I looked down, and eſpying of her, put down the end of my ſtaffe upon her head, and thought I had diſpatched her:

Returning that way again, and looking in, to ſee what was become of her; ſhe being come to her ſelf, darted out, and ſtriking at my foot, had bitten, and ſpoyled me, had I not been there well fortified.

Thus Corruption, though Chriſt by his death, hath

bruiſed, and broken his head, yet aſſaults, and would ſting the ſoul, were it not ſtrengthened againſt its attempts, by a ſtedfaſt Faith in him, *Eph.*6.16.

Upon the account of their Baptiſm, St. *Paul* ſalutes the *Epheſians* by the name of Saints, *Eph.*1.1. The ſoul is ſainted (or ſanctified) in Baptiſm, by being, by vertue of Chriſts Death and Reſurrection (into which, we are baptized, *Rom.*6.3.) cleanſed from ſin, and endued with an habit of Grace infuſed, *Acts* 2. 38. Where foreſeen Infidelity doth not interpoſe a Bar.

When the Lord is pleaſed to ſtir up this habit, to manifeſt it ſelf in act and exerciſe (for which, he takes his own time, *Mat.* 20. 1, 3, 5, 6.) then are we effectually called.

The Souls true Sanctification (being the end of our effectual Calling, *Rom.*1.7.) conſiſts in,

Faith, *Col.*1.2. And,

Obedience, *Pſal.*50.5. With 1 *Sam.* 15.22.

Theſe, in the courſe of a Chriſtians life, from the time that he firſt begins to act, do find great oppoſition from the carnal part, from Corruption, from which, the ſoul is not ſo cleanſed, but that it ſtill reſides there. It is purged out in Baptiſm,

That it may not hurt:

Not that it may not be.

The Soul is freed from it;

As to Dominion, it reigns not, *Rom.*6.14.

As to Guilt, it condemns not, *Rom.*8.1.

Yet it remains;

As to its Nature, *Rom.* 7.17.

As to its rebellious Motions, *Rom.* 7.23.

Between this and the Spirit, there is a continual warring, *Gal.* 5.17. And it often gets the upper hand, *Rom.* 7.23. However,

Where the Will is againſt it, *Rom.* 7.18.

Where

Where there is not an allowing of it, but an hatred againſt it, *Rom.*7.15.

Where there is an earneſt deſire of its utter extirpation, *Rom.*7.24.

With a Conſtant Tenour of life according to Gods Will, 1 *John* 3.9.

Although it doth purſue, aſſault, and often prevail; yet, it ſhall never wholly regain the ſoul under its power, *John* 10.28.

Obſ.

Corruption purſues the effectually-Called, to reinſlave them.

Texts. *Rom.* 7.20. If I do that I would not, it is no more I that do it, but ſin, that dwelleth in me.

*Gal.*5.17. The Fleſh luſteth againſt the Spirit, and the Spirit againſt the Fleſh, and theſe are contrary the one unto the other: So that ye cannot do the things that ye would.

Inſt. The Lord hardned the heart of *Pharaoh*, and he purſued after the Children of *Iſrael*, who went out of *Egypt* with an high hand, *Exod.*14.8.

St. *Paul* found a Law in himſelf, that, when he would do good, evil was preſent with him, *Rom.* 7. 21.

*Reaſ.*1. Satan is unwilling to loſe his Prey, *Mark* 9.26.

2. His Malice continues, though his Power be broken, 1 *Pet.*5.8.

uſe 1. Eſcape for thy life; look not behind thee, (with a lingring deſire after thy former ſins) Stay not in all the Plain (ſhun all occaſions of falling again) eſcape to the Mountain (of Gods powerful Support and Protection) *Gen.* 19.17.

2. Delight in the Law of God after the inward man, *Rom.*7.22.
3. Walk in the Spirit, and thou ſhalt not fulfil the Luſts of the fleſh, *Gal.*5.16.
4. Return not to thy Vomit, *Prov.*26.11.

Reſol. I am now no longer in the Fleſh, but in the Spirit, *Rom.*8 9. Wherefore, though with the fleſh againſt my will, I ſomtimes ſerve the Law of ſin, yet, with my mind I will ſerve the Law of God, *Rom.*7.25.

Ejac. There is no Condemnation to them who are in Chriſt Jeſus, who walk not after the Fleſh, but after the Spirit, *Rom.*8.1.

Paral. VII.

Circ. *I looked back* [*to ſee at what diſtance I had left my Purſuer, and ſaw him a good way off.*]

Obſ. *The Effectually-called may diſcover, and ought to obſerve, how ſin is weakned in them, and how far they are improved in Grace.*]

SIN in Scripture, is compared unto darkneſs, Grace unto light, *Iſa.*9.2.

Our great God, whoſe firſt work in the Creation was, to make light, *Gen.*1.3. In mans recreation, firſt infuſeth the light of Faith into the ſoul, 2 *Cor.*4.6.

Darkneſs being but the privation of Light, when the light appears, it withdraws; and as the Light increaſeth,

creaſeth, ſo it is more and more by degrees diſpelled.

A Sinner upon his effectual Calling, is tranſlated out of the Kingdom of Darkneſs, *Col.* 1. 13. And he is no ſooner out of that, but he is immediatly in the Kingdom of Chriſt, in his marvellous Light, 1 *Pet.* 2. 9.

Upon his firſt Tranſlation, Light is but begun in him; but he clears up more and more, *Mark* 8 24 25. Sin decayes in him, and Grace encreaſeth. The Path of the juſt is as the ſhining Light, that ſhineth more and more unto the perfect day, *Prov.* 4. 18.

Though man knows not by what way the Light is parted, *Job* 38. 24. How the Vayl of Darkneſs is put off, how the Light gathers ſtrength; yet, the perfect day is eaſily diſcerned from the Dawning.

Light is ſown for the righteous, *Pſal.* 97. 21. It is ſown. The ſeed, that is caſt into the ground, by the Husbandman, though it ſprings and grows up, he knows not how, *Mark* 4. 26, 27. Yet its growth in few moneths is plainly ſeen.

To every one is given Grace, according to the meaſure of the Gift of Chriſt, *Eph.* 4. 7. With his Bleſſing upon it, Increaſe and multiply. Firſt, he gives in a leſſer proportion; afterwards, a larger, *James* 4 6. Firſt, a weak Faith, which he encreaſeth by degrees, 2 *Cor.* 10. 15.

There is a paſſing on from ſtrength to ſtrength, *Pſal.* 84. 7. Gods righteouſneſs is revealed from Faith to Faith, *Rom* 1. 7. And this improvement ought to be obſerved, and may with eaſe be known. Firſt, we are Babes, 1 *Pet.* 2. 2. And ſo grow up (obſervably when grown) towards perfection of Manhood in Chriſt, *Epheſ.* 4. 13, 14, 16.

Obſ.

The effectually-called may diſcover, and ought to ob-

ſerve, how ſin is weakned in them; and how far they are improved in Grace.

Texts, 2 *Cor.*4.16. Though our outward man periſh, yet, the inward man is renewed day by day.

2 *Cor.*6.1. We beſeech you, that you receive not the Grace of God in vain.

Inſt. St. *Paul* counted himſelf not to be perfect, not to have apprehended, *Phil.*3.12, 13.

The Church of *Thyatira* is commended, in that her laſt works were more than the firſt, *Rev.*2.19.

*Reaſ.*1. That they may be thankful to him, by whom they are bettered, *Rom.*6.17. 2 *Theſ.*1.3.

2. That they may be quickned to a further improvement, *Eph.*5.8. 2 Tim.1.6.

Uſe 1. There is no perfection here: Sin may dayly be more weakned, Grace more improved, *Phil.* 3.12.

2. Reach forth to thoſe things that are before, *Phil.* 3.13.

3. Bleſs God for thine Improvement, It is he that worketh in thee to will and to do, of his good pleaſure, *Phil.*2.13.

4. Fall not from thy firſt love, *Rev.*2 4.

Reſol. I will go from ſtrength to ſtrength, until I appear before my God in Zion, *Pſal.*84.7.

Ejac. Remember not O Lord, the ſinful barrenneſs of my Youth! O grant, that being now planted in thine Houſe, I may ſtill bring forth fruit in mine age! and that I may be fat and flouriſhing, *Pſal.* 92.13,14.

Paral.

Paral. VIII.

Circ. *Looking back, I ſaw a Gentleman; who having ſtopped my Purſuer* [*was beating of him.*]

Obſ. *The Holy Spirit* [*reſtrains Corruption*] *in the effectually-Called.*

ALthough I had made an eſcape, and he, who had brought me forth into a large place, was pleaſed to make my way perfect, to enlarge my ſteps under me, that in my flight, my Feet did not ſlip, *Pſal.* 18. 32,36. And though I had gotten ſome way before my Apprehender, yet he followed hard after me; ſaying unto himſelf, I will purſue, I will overtake; ſaying of my ſoul, there is no help for him in God, *Pſal.*3.2. God hath forſaken him: I will perſecute, and take him; for, there is none to deliver him, *Pſal.*71.11.

But behold (as formerly enlargement, ſo) help unexpectedly did ariſe unto me, from him, who had commanded deliverances for me, *Pſal.* 44.4. He who at firſt had taken his hand off me, did now withhold him, and would not ſuffer him again to lay it upon me.

Such is the weakneſs of a Chriſtian(though effectually called) that, in the courſe of his life, Corruption doth often captivate him, *Rom.*7.23. and endeavours, what in him lies, to reduce, and ſubject him again to the Dominion of Satan.

But, in theſe his Aſſaults and prevailings, yet here is our Comfort, here our Help: We have an High Prieſt, who,

who, in all points was tempted like as we are (though without ſin) and ſo is touched with a feeling of our Infirmities, *Heb.*4.15. Who, in that himſelf hath ſuffered being tempted, is able to ſuccour thoſe that are tempted, *Heb.*2.18. And, according to this his Power, he doth ſuccour them in time of need.

He takes off the edges and Points, of whatſoever weapons are formed againſt them, *Iſa* 54.17.

He hath given his Angels charge over them, to keep them in all their waies, *Pſal.* 91.11.

He ever liveth to make Interceſſion for them, and is able to ſave them to the uttermoſt, that come unto God by him, *Heb.*7.25.

He ſtrengthens them with all might, according to his Glorious power, *Col.*1.11.

He backs and encourageth them by his Spirit, *John* 15. 26

He communicates his Victory unto them, *John* 16.33.

He will ſhortly bruiſe Satan (and their Corruption) under their feet, *Rom.* 16.20.

And, through him that loves them, they ſhall in the end be more than Conquerers, *Rom.*8.37.

Thus he that abideth under the ſhadow of the Almighty, none evil ſhall befal him: The Lord ſhall cover him with his Feathers, he ſhall truſt under his wings, his Truth ſhall be his ſhield and buckler, *Pſal.*91. 1. 4. 10.

Obſ.

The Holy Spirit reſtrains Corruption in the effectually-Called.

Texts. *Pſal.* 118.13. Thou haſt thruſt ſore at me, that I might fall, but the Lord helped me.

1 *Cor.*

1 *Cor.*10.13. God is faithful, who will not ſuffer you to be tempted, above that ye are able to bear; but will, with the temptation, alſo make a way to eſcape.

Inſt. The Lord troubled the *Egyptians*, and took off their Chariot-wheels, that they drave them heavily, *Exod.* 14.24,25.

Eliſha ſaid unto his Servant, fear not; for they that be with us, are more then they that be with them, *&c.* And behold, the Mountain was full of Horſes and Chariots of fire, round about *Eliſha*, 2 *Kings* 6.16,17.

*Reaſ.*1. He knows we have to deal with a powerful enemy, *Eph.*6. 12.

2. He knows, and pities our weakneſs, *Heb.*4 15.

uſe 1. The effectually called are weak, unable of themſelves to maſter their Corruption, *Rom.*7.18.

2. Pity thy weak Brother, when fallen; and reſtore him in the ſpirit of meekneſs, *Gal.*6.1.

3. Fear not thine enemy, God is on thy ſide, *Rom.*8.31.

4. Pray for aſſiſtance, *Exod.*17.11.

5. Truſt in God, he will make perfect his ſtrength in thy weakneſs, 2 *Cor.*12.9.

Reſol. I will lift up mine eyes unto the Hills, whence cometh my help; my help cometh from the Lord, which made Heaven and Earth, *Pſal.*121.1,2.

Ejac. Stand up for my help, O Lord, ſtop the way againſt them that perſecute me: Say unto my ſoul, I am thy ſalvation, *Pſal.* 35.2,3.

Paral. IX.

Circ. *The Gentleman, beating of my Purſuer* [*had pulled him down upon his knees by his long Hair.*]

Obſ. *Upon effectual Calling, the Spirit uſually* [*firſt weakens Corruption, by taking the heart off from all Affected Vanities and Pleaſures.*]

THE Hair too ſhort is ſuperſtitious or ſervile, too long (the ſhameful, ſhameleſs dotage of the Times) as much unmanly, 1 *Cor.* 11. 14.

This of my Purſuer (as before) I look upon, as a cautionary *Item*, againſt that, and all other Vanities and Pleaſures whatſoever.

With this about the hair (amongſt many) in my younger years, I was much tranſported: at the time of my laſt happy unſettlement, with others more prevailing. But, the great work being done, my heart was wholly taken off from them, and ſet upon thoſe better things, from which they had been too long, too powerful avocations.

No man can ſerve two Maſters, *Mat.* 6.24. How can Gods Service but be neglected by him, who ſerves his own pleaſure? 2 *Tim.* 3. 4. The taſt of it dulls the ſouls Appetite, and takes off its true reliſh of ſpiritual ſweetneſs. The Manna ceaſed, aſſoon as the *Iſraelites* had eaten of the old corn of the Land of *Canaan*, Joſh. 5. 11.

To

To extirpate the Affections, man must be unman'd, where they have an over-ruling power, he becomes a Beast, *Psal.*49.20. At least, he is brought down to the lowest degree of servitude. There is no such slavery as his, who is not Master of himself.

Against violent Temptations, the soul is armed by Fortitude, by Temperance against alluring. This moderates,

Mans Love of them.
His desire after them.
His delight in them.
His Grief in the absence of them.

This Grace of Temperance, being the Guardian of all other Vertues, the Spirit (among others) upon a Christians effectual Calling, adornes the soul withal, thereby so restraining the Passions, and confining of them within their bounds, that in the Fruition of vain Pleasures, (the moderate use whereof is not denied, 1 *Cor.* 6.12) Or in their absence, he is still the same.

Let him enjoy them, he is, as if he enjoyed them not, 1 *Cor.*7.29.30,31.

Let him be without them, he is, as if enjoying of them, 2 *Cor.*6.10.

Upon his Change, he is now set far above them; having his soul filled with new and spiritual delights. Though his heart be taken off from the vain Comforts of the world; yet Christ leaves him not comfortless, *Joh.* 14.18.

The Joy of the Lord is his strength, *Nehem.*8.10. His Comforts delight his soul, *Psal.*94.19. In whom he rejoyceth continually. *Phil* 4.4.

His Delight is in Gods Law, *Psal.*1.2. Which is most sweet unto him, *Psal.*119 103.

His delight is in the Saints, and in the excellent, *Psal.*16.3.

He

He takes pleaſure in the waies of wiſdom, *Prov.* 3. 17.

He is filled with all joy and peace in believing, *Rom.*15.13. Yea, with joy unſpeakable and full of Glory, 1 *Pet.*1.8.

The Promiſes (thoſe ſatisfying Breaſts of Comfort, *Iſa.66.* 11.) afford him ſtrong Conſolation, *Heb.6.*17,18.

He rejoyceth, that his Name is written in Heaven, *Luke* 12.20.

Thus, whereas formerly when enſlaved to worldly pleaſures, in laughter, his heart was ſorrowful; as well it might, the end of that Mirth being heavineſs, *Prov.*14. 13. Now he enjoyes that ſweet peace in his ſoul, which guards and keeps up his ſpirit under the heavieſt afflictions, *Acts* 5.41. Which he bears with patience, rejoycing in hope of the Glory of God, *Rom.*5.2. And longing for that day, when he ſhall enter into the joy of his Lord, *Mat.*25.23.

Obſ.

Upon effectual Calling, the Spirit uſually firſt weakens Corruption, by taking the heart off from all affected Vanities and Pleaſures.

*Texts. Heb.*12.1. Let us lay aſide every weight.

1 *Pet.*3.3 Whoſe adorning, let it not be the outward adorning, of plaiting of the hair, and of wearing of Gold, and of putting on of Apparel, *&c.*

Inſt. St. Peter exhorts thoſe, who had obtained the precious Faith, to add thereunto Temperance, 2 *Pet.*1.6.

Mary Magdalen, upon her Converſion, her eyes, formerly allurements to luſt, now ſhed Tears, with which, ſhe waſhed Chriſt's feet, and wiped them with

with the hairs of her head, with whose nicely set Curles, she was wont to entangle her Lovers: She bestowed her Kisses upon them, and anoynted them with her precious Oyntment, before used, to set off her Beauty, to make it the more enticing, *Luke* 7.38.

Reas. 1. They hinder the soul in its search after Gods Kingdom and the righteousnes thereof, *Mat.* 6 31, 32.

2. They choak the Word, and make it become unfruitful, *Luke* 8.14.

3. They retard the souls pace in her race toward the Mark, *Heb.* 12.1

4. They harden the heart, *Amos* 6. 1,4,5,6.

Use 1. Set thine affections on things above, not on things on the earth, *Col.* 3.2.

2. Seek first the Kingdom of God, and the righteousnes thereof, *Mat.* 6.33.

3. Rid thy self of whatsoever may hinder thee in thy spiritual Race, *Heb.* 12.1.

4. Adorn thy soul with the Ornament of a meek and quiet spirit, 1 *Pet.* 3.4. with sobriety and good works, 1 *Tim* 2.9,10.

5. Account not that thy Glory, which is thy shame, *Phil* 3.19.

6. Draw not on Iniquity with Cords of Vanity, *Isa.* 5. 18.

Resol. All things are lawful for me, but I will not be brought under the power of any, 1 *Cor.* 6.12.

Ejac. Turn away mine eyes from beholding vanity! and quicken thou me in thy way, *Psal.* 119.37.

Paral. X.

Circ. *After the* [*ſtaying, and beating of my Purſuer, I heard no more of him.*]

Obſ. *The Power of Corruption being* [*once broken; It ſhall never again recover it over the effectually-Called, ſo, as to hinder them from Glory.*]

I cannot but begin this Parallel with a triumphant exultation in my ſoul, and ſay, Thy right hand O Lord, glorious in power! hath daſhed in pieces the enemy: In the greatneſs of thine excellency, thou haſt overthrown thoſe, that roſe up againſt me. Thou in thy Mercy haſt redeemed me, and led me forth, and wilt guid me in thy ſtrength unto thy holy Habitation, *Exod.*15. 6,7,13. Where my hope is laid up with thee, *Col.*1. 5. Even that Crown of righteouſneſs, which my Lord Chriſt, the righteous Judge, will give unto me at that day, 2 *Tim* 4.8. This thou haſt aſſured me of, and none ſhall take it from me, *John* 10.28.

Who is like unto thee, O Lord! Who is like thee, glorious in Holineſs, fearful in Praiſes, doing wonders! *Exod.*15.11.

No man cometh unto Chriſt, unleſs the Father draw him, *John* 6.44. We are led willingly, drawn with reluctancy, *Rom.*5.10. But, God of unwilling, maketh us willing; working Grace in the heart, by the ſecret Operation of the Spirit, upon the Preaching of the Word, which is his ordinary way of drawing, *John*6. 45. *Rom.*10.14,15.

In

In the Word preached, Christ is offered to the soul, 1 *Cor.*1.23,24. And they, who receive him, thus offered, have put him on, *Gal.* 3. 27. and dwell in him, *Eph.*3.17. and so are effectually called.

Effectual Calling is a certain evidence of a Christian Election, *Rom.*8.30. And these two draw after them, all those other Links of the Golden Chain, reaching from Gods Decree of Predestination, unto the enjoyment of that Glory, to which he is predestinated; and mentioned by St. *Peter*, 2 *Pet.*1.1,3,4.

He is redeemed from his vain Conversation, 1 *Pet.*1. 18. From the Dominion of sin, and all other his enemies, *Luke* 1.71. Having escaped the Corruption that is in the world, through lust, *v.*4.

He is regenerated, and become a new creature, 2 *Cor.* 5.17. Having all things given unto him, that pertain unto life and godliness, or to a godly life, *v.*3.

He is justified, having obtained the precious Faith, through the righteousness of God, and our Saviour Jesus Christ, *v.*1. And so assured, of the pardon of his sins, and, of Gods Favour unto him in his Son.

He is adopted, *Eph.*1.5. by vertue of his Son-ship, being interessed in the exceeding great and precious promises, *v.*4.

Christ is made unto him sanctification, 1 *Cor.*1.30. Communicating his Grace unto him, so making him partaker of the Divine Nature, *v.*4.

He is assured of Glory, to which he is called; as also, to that way of Vertue, in which he is, and which leadeth thereunto, *v.*3.

It is a sad truth, that that sweet comfort which ariseth from this assurance, may for a time be shaken and interrupted, upon the prevailing of Corruption; which, while it abideth in us, cannot but often be.

Our Enemies being so subtil,

We ſo weak,
Occaſions of falling ſo many.

But, though we fall, yet we ſhall not be utterly caſt down, *Pſal.*37 24.

While God continues unchangeable, *Rom.*8.30.
While his Seed remaineth in us, 1 *John* 3.9.
While Chriſt continues faithful, *John* 10.28.
While his Prayer for us is effectual, *John* 11.42.
While God continues a God of Almighty Power, *John* 10.29,30.

Obſ.

The Power of Corruption being once broken, it ſhall never again wholly recover it over the effectually-Called, ſo as to hinder them from Glory.

Texts. John 8.36. If the Son ſhall make you free, ye ſhall be free indeed.

*Rom.*8.30. Whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.

Inſt. The Church (with each true Member thereof) is aſſured by Chriſt, that the Gates of Hell ſhall not prevail againſt her, *Mat.*16.18.

Paul aſſures thoſe in *Rome*, beloved of God, and called to be Saints, *Rom.*1.7. That, being dead unto ſin, and ſo under Grace, ſin ſhould no more have dominion over them, *Rom.* 6.11,14.

*Reaſ.*1. As to inchoation, they are in preſent poſſeſſion of eternal life, *John* 3. 36.

2. As to Conſummation of their happineſs, they have Gods Decree for it, *Rom.*8,30.
Chriſts Promiſe of it, *John* 10.28.
His Prayer for it, *John* 17.24. Which his Father alwayes

alwayes hears, *John* 11. 42.

His Aſſurance, that they ſhall never periſh, that none ſhall pluck them out of his Hand, *John* 10.28.

God's, and Chriſt's Power, to keep them againſt whomſoever ſhall endeavour it, *John* 10.29,30.

Uſe 1. God's love is unchangeable, *John* 13.1.

2. Give diligence to make thy calling and Election ſure, 2 *Pet.*1.10.

3. Get an aſſurance that thou art united unto Chriſt, and then thou art ſure of Heaven, 1 *John* 5. 11, 12.

The Bonds of the Union between Chriſt and the Soul, are,

The Holy Spirit, *Rom.*8.9.

Faith, *John* 6.35.

4. Lead an holy Life, and thou ſhalt never fall, 2 *Pet*,1.10.

Reſol. Being now made free from ſin, and become thy Servant, O Lord, I will with an aſſured confidence (having my fruit in holineſs) rely upon thy Love and Faithfulneſs, for the end, eternal life, *Rom.*6.22. For thy Love, wherewith thou haſt drawn me, is everlaſting. *Jer.* 31.3. And thou haſt promiſed, that the Mountains ſhall depart, and the Hils be removed; but never thy kindneſs from me, nor the Covenant of thy Peace, *Iſ.*54 10.

Ejac. What ſhall be able to ſeparate me from the love of my God, which is in Chriſt Jeſus my Lord, *Rom.* 8. 39.

The Duties.

Paral. I.

Circ. [*I ran down a pair of Stairs*] *at the* Savoy.

Obſ. *The effectually-Called are* [*to humble themſelves for ſin.*]

THE Duties, to be performed by the effectually-Called, do either,

Accompany effectual Calling, Or,

Follow it.

They that accompany it, are,

Repentance.

Faith, *Acts* 20.21. *Mark* 1.15.

The firſt of theſe I was put in mind of, by my running down the ſtairs.

By ſtairs, we deſcend downwards: In Humiliation for ſin, the ſoul is brought down, even to a putting of the mouth in the duſt, *Lam* 3.29. All mountains and hills in Chriſt's way, are brought low, *Luke* 3.5. All Imaginations, and every high thing, which formerly exalted it ſelf againſt the knowledge of God, is caſt down; and every thought brought into captivity to the obedience of Chriſt, who is now, upon effectual Calling, received into the ſoul, 2 *Cor.* 10.5.

Chriſt is received into the ſoul by Faith, *John* 1.12. Of this Faith, Repentance (wrought in the heart at the ſame time, by the ſame means, 2 *Tim.* 2.25.) is an inſeparable Companion: The Will, which in Faith is turned

turned to the enjoyment of the true Good, being in repentance turned to the doing of what is truly good; with an hatred of, and turning from, the contrary evil.

There is a repentance, which may be in the unregenerate, arising from the Terrour of the Law, having Gods Wrath alone for its Object. This is but a compunction, or pricking at the heart, accompanied with fear of punishment, such as was in *Peters* Auditors, *Acts* 2. 37. However, this (as it did in them) may dispose and prepare the heart for Faith.

But, that repentance, which is proper to the effectually-called, is a turning from sin, partly out of fear, but chiefly, as sin is an offence against, and violation of Gods revealed Will, *Psal.*51.4. And where this is, there will follow in that man,

A free Confession of sin, 1 *John* 1.9. Attended with shame, *Dan.*9.8.

An hearty sorrow for sin, 2 *Cor.*7.11. Which will shew it self, in

Carefulness to shun it.
Indignation against it.
Fear of falling again into it.
Desire to be strengthened.
Zeal against it.
Revenge upon himself for it.

A constant, and irreconcileable hatred against all sin, *Psal.*119.104. And that with all vehemency, *Rev.*2.2.

Fixed resolutions to avoid all sin, *Psal.*39.1. As also, upon a Course of Godliness for the time to come; with a diligent care in the use of all good means, which may further him; and, in removing and avoyding all Impediments, which might hinder him in such his course, 1 *Pet.*2.1,2.

This duty of Humiliation for ſin, although the fear and grief, which accompany it, be not alike in all, yet without ſuch humiliation, none are effectually called at ripeneſs of years, *Luke* 15.17,18,21.

From which time of effectual Calling, unto our lives end, it is verſually to be continued, and often to be renewed, *Mat.*6.12.

Obſ.

The effectually-Called are to humble themſelves for ſin.

*Texts. Pſal.*51.17. The ſacrifices of God are a broken ſpirit, a broken and a contrite heart, O God, thou wilt not deſpiſe.

Joel 2.13. Rent your heart and not your garments, and turn unto the Lord your God.

Inſt. David acknowledgeth his Tranſgreſſions, and beſeecheth God, according to the multitude of his tender Mercies, to blot them out, *Pſal.* 51.1,3.

St. *Paul* rejoyceth, that the *Corinthians* ſorrowed to repentance, that he made them ſorry after a godly manner, 2 *Cor.*7.9.

*Reaſ.*1. Becauſe ſin ſeparates from God, *Iſa.* 59.2.

2. It is inconſiſtent with our effectual Calling, 1 *Theſ.*4.7.

3. Gods goodneſs ſhould lead us to repentance, *Rom.*2.4.

4. It is the only means (with Faith) to obtain pardon, *Iſa.* 1.16,17.18.

Uſe 1. Think on Gods goodneſs to thee, *Pſal.*145.7.8.

2. Do that, which is ſo pleaſing to thy good God, *Pſal.*51.19.

3. There is Mercy for the truly penitent, *Prov.* 28.13.

4. Repent

4. Repent not thy repentance, 2 *Cor.*7.10.
5. Beware of Impenitence; it hardens the heart, and treasures up wrath, Rom.2.5.

Resol. I will go to my Father, and say unto him Father, I have sinned against Heaven; and before thee, and am no more worthy to be called thy Son, *Luke* 15.18,19.

Ejac. God be merciful to me a sinner, *Luke* 18.13.

Paral. II.

Circ. *I ran down* [*a pair of stairs at the* Savoy *Entrance.*]

Obs. *The Lord gives unto his Children* [*oblique Memento's of their sins.*]

O My most Gracious Lord, how infinite hath thy Mercy been towards me! Me, so sinful a wretch, so deserving of the full Vials of thy wrath to have been poured forth upon me; in the extremity of thy Fury.

How much did my Lord Christ suffer for me?

How long did thy Patience wait for me?

What Pains hast thou taken to new-make me?

How have thy blessed Ministring Angels been troubled about me? And yet since my reforming,

How often (have I, and yet) do I grieve thy good Spirit, wherewith thou hast sealed me unto the day of redemption? *Eph.*4.30.

Thy Memorial, O Lord, endureth for ever, *Pſal.* 135.13. The Memorial of the riches of thy goodneſs towards me.

As for my high Provocations againſt thee, their memorial is periſhed with them: For, though I have made thee to ſerve with my ſins, and wearied thee with mine Iniquities, yet, thou haſt blotted them out, and wilt not remember them, *Iſa.*43.25. However, it is thy pleaſure, that the remembrance of them ſhould continue with me.

The Deſcent, and Place, have a (very ſignificative, though) ſecret reference to this Obſervation, which I do verily believe, was of prime intention in the Viſion.

My Conſcience cannot accuſe me of any hainous ſin there committed; yet, by them the Lord was pleaſed to put me in mind of thoſe my former wayes, whereof I am now aſhamed.

Many ſuch Monitors I had in my firſt diſtemper; by which (as by this) I am dayly warned, to look back upon my former life, with bluſhing (yet thankful) reflexions.

Is it good unto God that he ſhould oppreſs? that he ſhould deſpiſe the work of his hands? *Job* 10.3. God taketh not pleaſure in afflicting of his humbled Children with unwelcome exprobrations; yet, he would have them to remember their ſins: To which end; he is pleaſed, by the by, to mind them of them.

Thus he dealt with his people under the Law; though their many Ceremonies ſeemed to promiſe an expiation of their ſins, yet they were rather tacit Memento's of them on Gods part, and confeſſions of them on theirs; and ſo are ſaid to be againſt them, *Col.*2.14. Thus with *David*, *Peter*, and others: Thus now with my ſelf.

Upon

Upon a mans first Conversion, if (as he had with me) he hath a Rock to break, *Jer.*23.29. he usually in the Glass of the Law, presents a wicked mans sins unto his eye, and sets them in order before him, in their true affrighting horrour and deformity, to send him unto Christ.

Afterwards, not so directly, but oft times, by certain gentle overtures, and circumstantial Items. The least hint is sufficient to the tender Conscience; which, he who is wise for his Soul, will observe and ponder, and therein understand the loving kindness of the Lord, *Psal.* 107.43.

Obs.

The Lord gives unto his Children oblique Memento's of their sins.

He gives them Memento's,

*Texts. Rom.*6.19. As you have yielded your Members to Uncleanness, and to Iniquity, unto Iniquity; So, *&c.*

1 *Cor.* 6.11. Such were some of you.

Inst. The *Ephesians* are to remember, what their condition was, while Gentiles in the flesh, *Eph.*2.11,12. The *Colossians* are put in mind, that they had walked in heinous sins, *Col.*3.7.

He gives them oblique Memento's.

Texts. Psal. 51.3. My sin is ever before me.

1 *Tim.*5.1. Rebuke not an Elder, but intreat him as a Father.

Inst. Absalom, after his murdering of his Brother *Amnon*, 2 Sam.13.29. His presence was a constant remembrancer to *David*, of his Murder of *Uriah*. When he beheld *Bathsheba*, he could not but call to

to mind, what he had done to her Husband, and to her self, 2 *Sam.*11,4,17.

Christ, by his thrice saying unto *Peter*, Lovest thou me, *John* 21. 15, 16, 17. put him in mind of his thrice denying of him, *Mat.* 26.70,72,74.

Reas. Why he gives them Memento's.

1. That they may be ashamed of their sins, *Deuter.* 9. 6, 7.

2. That they may be thankful unto him, who hath forgiven them, 1 *Tim.* 1.23,

3. That they may not insult over others in their falls, *Tit.* 3.2,3.

Reas. Why oblique Memento's.

Because he is most unwilling to grieve them, *Lam.* 3. 33.

use 1. Blush at the remembrance of thy Follies, *Rom.* 6. 21.

2. Bless God that thou art freed from thy former slavery, *Rom.*9.17.

3. Speak evil of no man, but shew all Meekness to all men; remember what thou thy self hast been, *Tit* 3. 2, 3.

4. Take notice of, and glorifie God in the sweetness of his Mercy to thee, *Psal.*34.8.

Resol. It is of thy great Mercy, O Lord, that thou hast given me warning: I will think on my ways; and turn my feet into thy Testimonies, *Psal.* 119. 59.

Ejac. Though thou causest grief; yet wilt thou have Compassion, according to the multitude of thy Mercies. For, thou dost not afflict willingly, nor grieve the Children of men, *Lam.*3.32,33.

Paral.

Paral. III.

Circ. *The Stairs delivered me on to* [*a square Brick-Building, left imperfect, having Beams, and Joyces, laid ready for a Floor, and Second Story.*]

Obſ. [*The Church of Chriſt*] *is aptly reſembled by a ſquare Brick-Building*, &c.

GRace, begun in the ſoul, may well (for many of the reaſons following) be meant by this Reſemblance, as I underſtood it in my firſt general Interpretation of the Viſion. However, upon more mature thoughts, I now look upon it, as chiefly pointing out the Church, whereunto by humiliation and Faith, the effectually called are initiated.

The Church in Scripture is ſet forth by ſeveral ſimilitudes: As by,

1. An Army in Battel array, *Cant.*6.4. In reſpect,

Of its { General. / Obedience. / Order. / Terribleneſs. / Preparedneſs to encounter the Enemy, &c.

1. A

2. A Kings Daughter, *Pſal.*45.13. In reſpect,

Of { Her high Extract from Heaven.
Her Beauty. { Inward, being glorious in the ſincerity of her Graces.
Outward, in her Rich Attire.

As to { Order.
External Performances, *&c.*

3. A City, *Pſal.*122.3. In reſpect,

Of { Unity.
Laws.
Priviledges, *&c.*

4. A Flock of ſheep, *Acts* 20.28. In reſpect,

Of { Meekneſs.
Innocency.
The Neceſſity of a Shepherd, to { watch it.
Feed it.

5. A Vine, *Pſal.* 80.8. In reſpect,

Of { Fruitfulneſs.
Pruning.
Weakneſs, *&c.*

6. A

6. A Body, *Eph.*5.30. In reſpect,

Of { Life, Senſe. *Motion.* Increaſe. } From the Head, *&c.*

7. A Family, *Luke* 12.42. In reſpect,

Of its { Lord. Steward. Proviſion. } { Wholſom. Seaſonable.

8. A Building, 1 *Cor.*3.9. Which Reſemblance the Spirit was now pleaſed to make uſe of, in this quadrangular Figure, and thus left imperfect; to preſent to the eye of my ſoul a more evident and full Repreſentation of the Church, into which I was now received.

At that Inſtant, when by my *Apprehenders* hand being taken off me, I was delivered from the power of darkneſs, by that Almighty Spirit (which, in the firſt work of Grace in the ſoul, knows no delayes) I was immediatly tranſlated into the Kingdom of Chriſt, into his true Church, *Col.* 1. 13. Faith was then infuſed, my Will changed, and all thoſe other following requiſites to a through renovation, were wrought in that moment.

However, my great Reformer was pleaſed, more clearly to inform my underſtanding, as to the manner of their working, and to direct me, how I ſhould apprehend each after other, by their ſucceſſive imaginary reſemblances.

Amongſt

Among which, this of the Building (with my descent into it) was represented at the *Savoy*; as a soveraign Cordial, to recover and raise my Spirit, when at any time brought low, by the afflicting Mementoe's of the Place and Descent.

When they shall wound,

Here is healing under the wings of the Sun of righteousness. *Mal* 4.2.

When those fiery Serpents shall bite, *Num.* 21. 6.

Here is the Brazen Serpent to give life, *Num.*21.9. *John* 3.14.15.

Thus the Lord is nigh unto the broken-heart, *Psal.* 34.18. to revive the spirit of the humble, and the heart of the contrite, *Isa.*57.15. He maketh sore, and bindeth up, he woundeth, and his hands make whole, *Job.*5.18.

The Resemblance is very apt, as to these following Particulars:

1. In respect of the Foundation, which is Christ, 1 *Cor.*3.11. who is,
   A firm and sure Foundation, *Isa.*28.16.
   A secret Foundation, *Col.*3.3.
2. In respect of the Corners of the Building, which (Christ being the Chief Corner-stone, *Isa.*28. 16.) do joyn the walls together; so taking into the Church both Jews and Gentiles, out of all the quarters of the world, *Isa.*60.3. *Psalm.* 19. 4.
3. In respect of the Materials, whereof it was built; signifying the Members of the Church, which are squared and fitted for their place by afflictions, *Rom.*5.3.
   Hardned by the fire of the spirit for continuance, *Ezek.*36.27, *Acts* 2.3,4.
4. In respect of the Cement or Morter, which is Charity; whereby the Members of the Church are

are united together; in which regard (chiefly) Charity is called the Bond of Perfectneſſe, *Coloſ.* 3. 14.

5. In its being left imperfect; the work being to be continued, by a dayly addition unto the Church, of thoſe that ſhall be ſaved, to the end of the world, *Acts* 2.47.

6. In reſpect of the Beams and Joyces, layd ready for a Floor, and ſecond Story; ſignifying the Calling of the *Jews*, when the fulneſs of the Gentiles ſhall be come in, *Rom.* 11.25,26.

I remember not, that the Fabrick had any Windows: It needed not the Sun to enlighten it; the Lord is an everlaſting Light unto his Church, and her God her Glory, *Iſa.* 60. 19.

Obſ.

The Church of Chriſt is aptly reſembled by a Square Brick-Building

Texts. 1 *Cor.* 3.9,16. Ye are Gods building; ye are the Temple of God, and the Spirit of God dwelleth in you.

Mat. 16. 18. Upon this Rock will I build my Church.

Inſt. The Church of the *Epheſians* was built upon the Foundation of the Apoſtles and Prophets; Jeſus Chriſt being the chief Corner-ſtone; in whom all the building fitly framed together, groweth into an holy Temple in the Lord, *Eph.* 2.20,21.

The ſcattered ſtrangers, through *Pontus*, *Galatia*, &c. being born again of incorruptible ſeed, by the Word of God, 1 *Pet.* 1.1,23. are aſſured by Saint *Peter*, that coming unto Chriſt, they as lively ſtones, are built up a ſpiritual Houſe, 1 *Pet.* 2.4,5.

Reaſons.

Reasons. See them before in the Discourse.

Use 1. Be sure that thou art built upon the Rock, and thou wilt be able to withstand the violence of the Rain, Floods, Winds, *Mat.*7.24,25.

2. They who are built upon the Sand, will fall in the day of Tryal, *Mat*,7.26,27.

3. Glory in Tribulations; they do but square and polish thee, for the spiritual Fabrick. *Rom.*5.3.

4. Above all, put on Charity, which is the Bond of Perfectness, *Col.*3.14.

5. Pray for the Calling of the *Jews*, that the Building may be perfected, and that there may be one Fold and one Shepherd, *John* 10.16.

Resol. I will count it all joy, when I fall into divers Temptations, *Jam.*1.2. Knowing, that by them, I am fitted for my place in the Building.

Ejac. I acknowledge my self, O Lord, to be most unworthy of the meanest place in thy Building; yet, thou hast admitted me to that high honour, to be one of thy Builders! O grant, that I may only build upon Christ the Foundation! and so take heed how I build thereupon, that when my work shall be tryed, that which I have built, may abide, and I may receive a Reward, 1 *Cor.* 3. 10, 13, 14.

Paral-

Paral. IV.

Circ. [*The Fear of being taken again, and carried back to the Priſon, made me endeavour to hide my ſelf in the Building.*]

Obſ. *Upon Effectual Calling* [*the fear of Hell is a principal means to bring the Soul unto Chriſt.*]

BEſide the before-touched Reaſons of my being brought to the Priſon-Gate, this was one (and a principal one) that I might be made ſenſible, that there was ſomthing to be feared: A grim Jaylor, ſtrong walls and Grates, threatned a ſharp and laſting reſtraint.

The conſideration of this, (with my juſt deſert thereof) winged me in my flight, and ſtill kept up in me (notwithſtanding the diſtance at which I had left my Purſuer, and that unexpected aſſiſtance which I evidently ſaw) a fear of his getting looſe, and taking me again.

Whither ſhould the ſoul (ſenſible of its danger) flee for ſafety: but to Chriſt, the ſtrongeſt ſhield for defence? the only ſecure hiding place, *Pſal.* 119. 14. Who alone is able to the uttermoſt to ſave us, *Heb.* 7. 25.

Imminent danger cauſeth fear; fear ſtirs up to ſeek out for a means to eſcape.

There is a threefold Fear, { Servile. Filial, Initial.

Servile, or ſlaviſh fear, proceeding from the ſpirit of Bondage, is good and commendable, as it awes from ſin, and approved of by God in the *Iſraelites*, Deut. 5. 29. This, as preparing the ſoul for the great work, is firſt wrought in every one, that is effectually called at ripeneſs of years, *Rom.* 8. 15. It was firſt in them: The Word (again) neceſſarily implies it. But as it is accompanied with a ſecret deſire after ſin, and diſlike of, and repining againſt Gods Juſtice, threatning puniſhment againſt ſuch and ſuch ſins (wherein its ſlaviſhneſs doth conſiſt) ſo, it is utterly to be condemned.

Filial fear is, a reverential fear of Gods Majeſty and Power, *Gen* 28. 17. A trembling at his Judgments, *Pſal.* 119 120. This fear hath a ſpecial regard unto the offence, as ſin by its guilt ſeparates from God, *Iſa.* 59. 2. This is enjoyned, *Pſal* 34. 9. and Bleſſings promiſed to it, *Pſal* 25. *Pſal.* 112. *&c.* as neceſſary to a Chriſtian through his whole life, and to continue in Heaven, as to the act of our reverence of God, ariſing from the conſideration of the excellency of his Nature, and Juſtice in his puniſhment of the damned, *Pſal* 19. 9.

Initial fear is a middle fear between theſe two: cauſing man to abſtain from ſin, and to do good with a reſpect, partly to the puniſhment, and partly to the offence: However, it proceeds not from the firſt, but is the beginning of Reverential or Filial Fear: and ariſing from Love, upon effectual Calling, begun in the ſoul: and there ſhewing it ſelf, as the working of Faith (as yet) but in a weak meaſure. Which Fear, as Faith and Love gather ſtrength, is by degrees expelled, 1 *John* 4. 18.

This way by fear, the Lord at the beginning took with *Adam*. Firſt, he had wrought in him an apprehenſion of fear of the Curſe, threatned againſt him upon his diſobedience, *Gen.* 3. 10. And then after, followed the Promiſe

Promiſe of the Seed of the Woman, who ſhould break the Serpents head, *v.*15.

This way he ſtill continues. Firſt, *Moſes* muſt be believed, then Chriſt, *John* 5.45. Firſt, there muſt be an apprehenſion of Gods Juſtice, and then of his Mercy in his Son, ſweetned by the foregoing ſeverity of the ſharp Schoolmaſter of the Law, *Gal.*3.24.

Upon this account it is, that the Miniſters of the Goſpel do [yet] preach the Law. We preach it to the Regenerate, as a Rule of life, *Jam* 1.25. and to ſtir them up to thankfulneſs, for their freedom from its Curſe obtained by Chriſt, *Gal.*3.13.

To the Unregenerate, as a Rule of Life likewiſe; *Luke* 10.28. And that, by its Terrours, they may be brought unto Chriſt, *Gal.*3.24.

Thus, the Commandment is ordained unto Life, *Rom.* 7 10. And this life is alone to be had in Chriſt, *Acts* 4. 12.

Obſ.

Upon effectual Calling, the fear of Hell is a principal Means to bring the Soul unto Chriſt.

Texts. *Deut.*5.28,29. I have heard the voice of the words of this people, *&c.* They have well ſaid. all that they have ſpoken. O, that there were ſuch an heart in them, that they would fear me, and keep all my Commandements, alwayes, *&c.*

*Gal.*3.24. The Law was our Schoolmaſter to bring us to Chriſt, that we might be juſtified by Faith.

Inſt. *Paul*, upon the great Light ſhining about him, and the Voice from Heaven, trembling and aſtoniſhed, ſaid, Lord, What wilt thou have me to do? *Acts* 9.6.

The Jaylor came trembling, and fell down before

Paul and *Silas*, and said, Sirs, What must I do to be saved? *Acts* 16. 29, 30.

Reas. 1. It restrains from sin, *Prov.* 3. 7.

2. It prepares the way for perfect Love, 1 *John* 4. 18.

use 1. The Law is to be taught, *Jam.* 1. 25.

2. Beware of worldly fear, *Rev.* 21. 8. Offend not God for fear of man, *Mat.* 10. 28.

3. Take heed of hardning thine heart, *Prov.* 28. 14.

4. Get assurance that thou hast the spirit of Adoption, *Rom.* 8. 15.

Resol. I will take heed how I offend; knowing that it is a fearful thing to fall into the hands of the living God, *Heb.* 10. 31.

Ejac. Enter not into judgment with thy Servant, O Lord! For in thy sight shall no man living be justified. The enemy hath persecuted my soul: O deliver me, for I flee unto thee to hide me, *Psal.* 143. 2, 3, 9.

Paral.

Paral. V.

Circ. *Being* [*perſwaded, that in that Building, I might ſecure my ſelf from my Purſuer, I gat down into it.*]

Obſ. *Upon Effectual Calling* [*Faith is neceſſarily required, as the only Inſtrumental Means to unite the Soul unto Chriſt.*]

SIN ſets, and keeps up a Partition-wall between God and the Soul, *Iſa.*59.2. Fear is a means to break it down, *Prov.*3.7.

My fear made me haſten down the ſtairs; upon which being entered, I plainly ſaw the Building whereon they ſet me, and had a perſwaſion in me, that there I might ſecure my ſelf from my Purſuer; which Perſwaſion was my Faith.

I had not, nor could I have ſuch thoughts, until I ſaw the Building; that I ſaw not, until I entred upon the ſtairs.

Faith and Repentance are begotten in the Soul at the ſame time, and in the order of Nature, repentance follows Faith: But, Repentance is firſt diſcovered, and afterwards *Faith.* A ſinner cannot perſwade himſelf that he ſhall obtain Salvation by Chriſt, which is the act of Faith; until he find in himſelf an hearty turning from ſin, which is the act of Repentance. Firſt there muſt be a forſaking of ſin, and then follows aſſurance of Pardon, *Prov.* 28.13. *Heb.*6.1.

The Priviledges of Gods Children are many.

They are received into his Family, *Eph.*2.19.
They have his Name put upon them, *Rev.* 3.12.
They receive the Spirit of Adoption, *Rom.* 8.15.
They have acceſſe with boldneſs to the Throne of Grace, *Eph.*3.12.
They are enabled to cry Abba, Father, *Gal.*4.6.
God their Father pities them, *Pſal.* 103.13.
Protects them, *Prov.*14.26.
Provides for them, *Mat.*6 30,32.
Corrects them for their good, *Heb.* 12. 6. 10.
They are ſealed to the day of Redemption, *Eph.* 4. 30.
They inherit the Promiſes, *Heb.*6.12.
They are heirs of Salvation, *Heb.*1.14. With many other.

Behold what manner of Love the Father hath beſtowed upon us, that we ſhould be called the Sons of God! 1 *John* 3.1.

To this Love, and theſe Priviledges (the certain effects and diſcoveries thereof) although God from all eternity hath predeſtinated ſome in Chriſt, for the praiſe of the Glory of his Grace, *Eph.* 1. 5,6. Yet they are not made partakers of them, until they partake of that redemption, which Chriſt hath wrought for them, *Gal.*4.5.

Of this Redemption, none can be partakers, until by the Spirit it be actually applyed unto them, *Tit.*3.4,5,6, 7. Which Application is then wrought, when we are united unto Chriſt, *Eph.*1.7.

We are united unto Chriſt upon effectual Calling: When receiving of him, we are admitted to that high Priviledge, to be the Sons of God, *John* 1.12.

Chriſt is received by Faith, *John* 1.12. Which Faith, though

though it hath a general reſpect unto the Word, upon the authority of the Author thereof, believing to be true what therein is revealed, 1 *Theſ.* 2. 13. And thereupon,

Yielding Obedience to his Commands therein, *Rom.* 16. 26.

Trembling at the Threatnings, *Iſa.* 66. 2.

Embracing the Promiſes, *Heb.* 11. 13.

Yet, it hath a ſpecial eye unto Chriſt in thoſe Promiſes, relying upon him alone for ſalvation, *Acts* 4. 12.

Faith, thus relying upon Chriſt, is a certain particular perſwaſion in the ſoul of the Believer, that his ſins are pardoned, and, that God accepts of him, as righteous, in his Son: Who,

By his Paſſive Obedience having undergone what we had deſerved, hath reconciled us unto his Father, *Col.* 1. 21, 22. And,

By his Active Obedience, having fulfilled the Law for us, this his Righteouſneſs being imputed unto us, , we by, and for it are reputed righteous, and ſo are juſtified in the ſight of God, *Iſaiah* 53. 11.

Which *Faith*, though it be the alone Inſtrument of Juſtification, *Rom.* 3. 28. yet it works by Love, in whomſoever it is, *Gal.* 5. 6. From which it cannot be ſeparated.

Becauſe the Soul by Faith apprehending God as the Author of its Salvation by Chriſt, cannot but with Love anſwer ſo great a Mercy, *Luke* 7. 47.

Becauſe by Faith the heart is purified, *Acts* 15. 9. Which, without Love it cannot be.

Becauſe the faithful have a juſt Title unto Heaven, *John* 3. 36. Which without Love they cannot have.

This Faith at first is but weak, *Mat.*6.30. Yet where there is,

A Desire of Union with Christ, *Phil.*3.9.

A Longing after the Word, as its spiritual Food, 1 *Pet.*2.2.

A Cleansing of the soul from sin, *Acts* 15.9.

True Love towards God, 1 *John* 4.19. and towards his Children, 1 *John* 5.1. It is unquestionably true Faith, which,

Gathering strength by degrees, *Rom.*1.17. grows up dayly towards a fulness of Perswasion, *Rom.*4.21. Being furthered in the way thereunto,

By the Spirit assisting, 1 *John* 2.27.

By stedfastness in the Faith, *Eph.*4.14.

By the Word, 1 *Pet.*2.2.

By the Sacrament, *John* 6.56. With *John* 15.5.

By Prayer, *Luke* 17.5.

Obs.

Upon Effectual Calling, Faith is necessarily required as the only Instrumental Means to unite the Soul unto Christ.

Texts. John 15 4,5. Abide in me, and I in you, &c. For without me ye can do nothing.

1 *John* 5.12. He that hath the Son, hath Life.

Inst. Abraham staggered not at the Promise of God through unbelief, but was strong in Faith, giving Glory to God; being fully perswaded, that what he had promised, he was able to perform, *Rom.* 4. 20,21.

Paul counted all things but Dung, that he might win Christ, and be found in him, not having his own righteousness which is of the Law, but that which is through the Faith of Christ, the righteousness which

which is of God by Faith, *Phil.*3.8,9.

Reaſ. 1. Without Faith we cannot partake of that Redemption which Chriſt hath wrought for us, *Eph.*1.7.

2. Without Faith we are not juſtified, *Rom.*5.1. Not adopted, *John* 1. 12. We cannot be ſaved, 1 *Pet.*1.9.

3. They who by Faith abide in Chriſt, and he in them bring forth much Fruit, *John* 15.5.

4. They who abide not in Chriſt, are fruitleſs branches, fit only for the fire, *John* 15.6.

Uſe 1. By Faith man is juſtified without the deeds of the Law, *Rom.*3.28.

2. Get aſſurance that thou art united unto Chriſt, 1 *John* 3.24.

3. There is no condemnation to them who are in Chriſt Jeſus, *Rom.*8.1.

4. They who by Faith are united unto Chriſt, are ſure to have their Prayers granted, *John* 15.7.

5. Pray that thy Faith may be encreaſed, *Luke* 17.5.

6. All Unbeleevers and temporary Beleevers are excluded from partaking in the Benefits of Chriſt, *John* 3.36. *Rom.*11.22.

Reſol. Thou, who haſt begun the good work, wilt perform it until the day of thine appearing, *Phil.*1.6. I will therefore with a confident aſſurance look unto, and wait upon thee, O my Lord Chriſt, for the perfecting of my Faith, who art the Author and finither of it, *Heb.*12.2.

Ejac. Lord, I beleeve, help thou mine Unbeleef! *Mark* 9.24.

Paral. VI.

Circ. *Attempting to get down into the Building,* [*upon my Perſwaſion of being there ſecured from* [*my Purſuer, I was ſtrongly oppoſed by men within it, who thruſt at me with an Halberd,* &c.]

Obſ. *The Souls Enemies, upon Effectual Calling, are* [*moſt violent againſt its Faith.*]

I Was now upon the building, and for my ſecurity, was reſolved to get down into it; but met with ſtrong oppoſition from thoſe within it.

My reſolution proceeded from my fear.

My Perſwaſion of ſafety there to be had, was my Faith; and this was it, that mine enemies ſo violently oppoſed.

Faith is the ſoul's chief defence under Chriſt, *Eph.*6. 16. It is the Soul's Life, *Heb.*10.38. If Satan can overthrow this, the Soul ſinks with it: This he thruſt ſore at in *Peter*, but he was aſſiſted by Chriſt's Prayer for him, *Luke* 22.32. In Chriſt, who beat him off with, It is written, *Mat.*4.3,4. So teaching us how to defend our ſelves.

Our Adverſary chuſeth out the moſt piercing and deadly of his fiery darts, which, with all his force, he caſts againſt the faith of the effectually called upon his change.

Charging him,

Thou

Thou art an hainous sinner, and therefore canst not have faith.

This fiery dart is quenched with, It is written, Though your sins be as Scarlet, they shall be as white as snow; though they be red as crimson, they shall be as Wool, *Isa.* 1.18.

But thou art an inveterate sinner.

This is quenched with, It is written, *Lazarus* was raised, though he had lyen in the grave four dayes, until he stank, *Luke* 11.39, 44.

But thou art Gods enemy, whom he hates.

This is quenched with, It is written, And you, that were alienated and enemies, yet now hath he reconciled, *Col.* 1.21.

But all thy sins are not pardoned; such and such are still upon the *Score*.

This is quenched with, It is written, He will cast all our sins into the depths of the Sea, *Mich.* 7.19.

But, thou hast no share in the obedience of Christ.

This is quenched with, It is written, Christ is made unto us of his Father, Wisdom, Righteousnese, Sanctification and Redemption, 1 *Cor.*1,30.

But, thou art still blind in spiritual things.

This is quenched with, It is written, The path of the Just, is as the shining Light, that shineth more unto the perfect day, *Proverbs* 4. 18.

And these his endeavours to over throw our Faith, (though not with the like violence, as upon effectual Calling; yet) are continued against it through our whole Lives.

Sometimes he chargeth it with Barrenness.

This fiery dart is quenched, with, It is written,

Walk

Walk in Christ ſtabliſhed in the faith, *Col.*2.7. Fruitfulneſs will follow, where faith is ſtedfaſt.

Somtimes he would perſwade us, that we have no Faith, becauſe we are under the effects of Gods diſpleaſure.

This is quenched with, It is written, That the Son of his Love yet cried out, My God! why haſt thou forſaken me? *Mat.* 27.46. Gods favour and the effects of his wrath, may conſiſt together, *Rev.*3.19.

Somtimes, in that our Faith doth not encreaſe.

This is quenched with, It is written, The Seed ſprings and grows up, the Husbandman knows not how, *Mark* 4.27.

Somtimes he chargeth with hainous ſins, of late commiſſion, as inconſiſtent with Faith.

This is quenched with, It is written, I have prayed for thee, that thy Faith fail not, *Luke* 22.32.

Thus, by his Example, hath our great Captain inſtructed us, how to uſe the Sword of the Spirit; at the point whereof, if we keep our enemy, though his Aſſaults be never ſo violent againſt our Faith, yet he ſhall not be able to overthrow it.

Obſ.

The Souls Enemies, upon effectual calling, are moſt violent againſt its Faith.

Texts. 1 *Pet.*5.8. Your Adverſary the Devil as a roaring Lion, walketh about, ſeeking whom he may devour; whom reſiſt, ſtedfaſt in the Faith.

*Rev.*12.12. Wo to the Inhabiters of the earth, and of the Sea; for the Devil is come down unto you, having

having great wrath, becauſe he knoweth he hath but a ſhort time.

Inſt. The evil Spirit being charged by Chriſt to come out of the young man, and to enter no more into him, cried, and rent him ſore, and came out of him, *Mat.*9.25,26.

The Dragon ſtood before the Woman, which was ready to be delivered, for to devour her child, aſſoon as it was born, *Rev.*12.4.

Reaſ. 1. His Hatred of God, whoſe Glory, upon mans effectuall calling, and Adoption, being much enlarged, *Eph.*1 6. He endeavours what in him lyes, to hinder it.

2. His Pride; he would have all to be his Subjects, even Chriſt himſelf, *Mat.*4.9.

3. His Malice againſt Mankind; which he ſeeks to devour. 1 *Pet.*5.8.

4. His Envy at the Joy of the Bleſſed Angels; who rejoyce at the converſion and repentance of a ſinner, *Luke* 15.7.

uſe 1. Be not entangled in the affairs of this life, otherwiſe thou wilt be unfit for the ſpiritual Warfare, 2 *Tim.*2.4.

2. Be ſober and watchful, 1 *Pet.*5.8.

3. Be ſtrong in the Lord and in the power of his Might, *Eph.*6.10.

4. Put on the whole Armour of God, that thou maiſt be able to ſtand againſt the Wiles of the Devil, *Eph.*6.11.

5. Be ſtedfaſt in the Faith, 1 *Pet.*5.9.

6. Call to God for Help, *Eph.*6.18.

Reſol. I will take unto me the Shield of Faith; wherewith I ſhall be able to quench all the fiery darts of the wicked, *Eph.*6.16.

Ejac. O my moſt dear Lord Chriſt! Thou knoweſt what

is

it is to be tempted, *Mat.* 4. 3. &c. Thou art able to succour them that are tempted, *Heb.* 2. 18. O, teach my hands to war and my fingers to fight, *Psal.* 144. 1. Communicate thy Victory unto me, and then through thee, who hast loved me, I shall be more than Conqueror, *Rom.* 8. 37.

Paral. VII.

Circ. *Getting down into the Building* [*in despight of mine Opposers, they presently dis-appeared.*]

Obs. *The Souls Enemies* [*resisted with Courage, will flee away.*]

IN War, it is no mean Point of wisdom in a General, before he engage, to consider the strength of the Enemy; whether with his Troops, he be able to encounter him; if, not, that a Treaty and Terms of Peace may in time be propounded, *Luke* 14. 31, 32.

Had I had this respite and freedom, yet these mine enemies were such, as with whom a covenant of Peace was not to be expected, but upon *Nahash's* dishonourable conditions; to have put out the right eye of my Faith, which they with such violence opposed, 1 *Sam.* 4. 2.

But I was in a great straight, and had no time to parly: I fled from a Lion, and a Bear met me, *Amos* 5. 19. I fled from the *Egyptians*, & the proud Waves were ready to overwhelm me, *Exod.* 14. 2, 10. My Pursuer was behind

hind me, theſe mine Oppoſers before me; who, having the advantage of Number, Arms, place, did thruſt ſorely at me.

How was it then, that I prevailed againſt them, to put them to flight?

The Lord fought for me: He, who at the Priſon Gate had reſcued me, had ſtopped my Purſuer, when following of me, was pleaſed ſtill to carry on the work; and in the greatneſs of his excellency, to overthrow thoſe who roſe up againſt me, *Exod.* 15.7.

The Holy Spirit is the Power of God, *Luke* 24.49. and it is a Glorious Power, *Col.* 1.11.

Glorious, carrying alwayes with it an aſſurance of victory, where it aſſiſteth, *Rom.* 8.37. It were not Glorious if overpowered by any.

Glorious, in perfecting his own ſtrength in mans weakneſs; 2 *Cor.* 12.9. It doth not immediatly of it ſelf confound our Adverſaries; but, enables weak, ſinful man to maſter Principalities, Powers, ſpiritual Wickedneſſes, and to get the Victory over their moſt violent Aſſaults.

With this his Glorious Power, the Lord doth ſtrengthen all his Servants; and it is derived unto them,

By Chriſt's Donation, *John* 16.7.

By his Intereceſſion, *John* 14.16.

Do thou make God thy Refuge, and the moſt High thine *Habitation*; and in thy greateſt Straits, thou ſhalt not want this Helper; who will ſo protect, that none evil, ſhall befall thee; and ſo encourage, that undaunted, thou ſhalt tread upon the Lion, and Adder, and ſhalt trample the young Lion and Dragon under feet. The Lord will be with thee in trouble, and deliver thee, and ſhew thee his Salvation, *Pſal* 91. 9,10,13,15,16.

Obſ.

Obſ.

The Souls Enemies, reſiſted with courage, will flee away.

Texts. Luke 4. 13. And, when the Devil had ended all the temptation, he departed from him for a ſeaſon,

Jam. 4. 7. *Reſiſt* the Devil, and he will flee from you.

Inſt. Chriſt, though ſtrongly aſſaulted by Satan, yet, overcame him, and drave him away, *Mat.* 4. 11.

St. *Paul* was enabled, by the ſufficiency of Gods Grace, (though not to remove, yet) to maſter the Meſſenger of Satan, that was ſent to buffet him, 2 *Cor.* 12. 7, 9.

Reaſ. 1. They are overpowered by the aſſiſtance of the Spirit, *Eph.* 3. 6.

2. They withdraw, that they may return upon the greater advantage, *Mat.* 12. 45.

uſe 1. Give God the Glory of thy Victory over whatſoever temptation, *Pſal.* 115. 1.

2. Have Faith in Chriſt's Victory, *John* 16. 33.

3. Oppoſe them with courage, 1 *Cor.* 13. 16.

4. Stand continually upon thy Guard; they will return, *Mat.* 12 44.

5. If they prevail over thee, it is thine own fault, *Jam.* 1. 14. Overcome thy ſelf, and thou haſt overcome them.

Reſol. Thou haſt given me the ſhield of thy Salvation: thou haſt girded me with ſtrength; by thee I have run through a Troop, and leaped over a Wall. Thou art my God, my ſtrength, in whom I will truſt, *Pſal.* 18. 2. 29 32, 35.

Ejac. Let God ariſe, and mine enemies ſhall be ſcattered:

tered: and they that hate me, ſhall flee before me; and as ſmoak, ſhall be driven away at his Preſence, *Pſal.*68.1,2.

Paral. VIII.

Circ. [*The Duties in General*] *to be performed after Effectual Calling.*

Obſ. *As for all other Mercies, ſo* [*eſpecially for Soul-deliverances, God expects, that man ſhould be thankful.*]

THE beſt are unworthy of the leaſt of all Gods Mercies, *Gen.*32.10. Yet, for his Children, the Lord hath,

Tender Mercies, *Pſal.*25.6.
Great Mercies, 2 *Sam.*24.14.
Very great Mercies, 1 *Chron.*21.13.
Sure Mercies, *Iſa.*55.3.
He hath a Multitude of them, *Lam.*3.23.
He is rich in them, *Rom.*10.12.
They are new every Morning, *Lam.*3.23.
They endure for ever, *Pſal.* 106.1.

But among all his Mercies, there is none ſo rich as that, in his quickning us with Chriſt, when we were dead in ſins and treſpaſſes, *Eph.* 2.4. None ſo great as that, whereby he hath ſaved us by the waſhing of Regeneration, and renewing of the holy Ghoſt, *Tit.*3.5. None ſo abundant as that, whereby he hath begotten us again unto a lively Hope, to an inheritance incorruptible, and

undefiled, that fadeth not away, reſerved in Heaven for us, 1 *Pet.* 1. 3, 4.

For all his other Mercies, we are to give him thanks, 1 *Theſ.* 5. 18. But for this, our every thought of it ſhould be accompanied with the ſtrongeſt and heartieſt Breathing forth from our ſouls of his due Praiſe and Glory.

Bleſſed be the Lord, who hath viſited and redeemed us, *Luke* 1. 68.

Bleſſed be God, and the Father of our Lord Jeſus Chriſt, in whom we have redemption through his Bloud, *Eph.* 1. 3. 7.

We give thanks unto the Father, who hath delivered us from the power of darkneſs, and hath tranſlated us into the Kingdom of his Dear Son, *Col.* 1. 12, 13.

Glory is a clear knowledge of the worth and excellency of him, whom we glorifie; with an anſwerable praiſe of him. This God willeth us to have a reſpect unto in our Praiſes of him, *Pſal.* 150. 2.

In offering thanks and praiſe unto him, we glorifie him, *Pſal.* 50. 23. And the more we publiſh and tell of his Excellency unto others, the more and the further off do we make this clearneſs to be diſcerned; and ſo make his Praiſe to be Glorious, *Pſal.* 66. 2.

Thankfulneſs ſhews it ſelf,

In Acknowledgment of Mercies, *Jam.* 1. 17.

In Remembring of them, *Pſal.* 106. 7.

In requiting of them, *Pſal.* 116. 12.

We acknowledge them with our Tongues, *Pſal.* 57. 8.

We remember them in our Hearts, *Pſalm* 103. 2.

We requite them (as by Praiſe in our Lips, ſo) by Obedience in our Lives, 1 *Cor.* 6. 20.

This

This we are bound unto, 2 *Theſ.*2.13.
It is Gods Will we ſhould do it, 1 *Theſ.*5.18.
It is all that he expects from us, *Pſal.* 50.15.
It is the utmoſt that we are able to render unto him, *Pſal.*116.12,17.

Obſ.

As for all other Mercies, ſo eſpecially for Soul-deliverances, God expects, that man ſhould be thankful.

For all other Mercies.

*Texts. Eph.*5.20. Giving thanks alwaies for all things unto God.

*Col.*3.17. Whatſoever ye do, in word or deed, do all in the Name of the Lord Jeſus, giving thanks by him.

Inſt. David bleſſeth God for all his Benefits, *Pſal.* 103. 2.

The *Theſſalonians* are to give thanks in all things, 1 *Theſ.*5.18.

For Soul-deliverances.

Texts, Pſal. 66.16. Come, and hear, all ye that fear God, and I will declare what he hath done for my ſoul.

Col. 1. 12, 13. Giving thanks unto the Father, who hath made us meet to be partakers of the Inheritance of the Saints in light. Who hath delivered us from the power of darkneſs, and tranſlated us into the Kingdom of his dear Son.

Inſt. David is reſolved to offer the Sacrifice of thanksgiving unto God, becauſe he had delivered his ſoul from death, and broken his Bonds, *Pſal.* 116. 8,16,17.

Saint *Paul* thanks God, for ſtrengthening him againſt his Corruption, *Rom.*7.25.

*Reaſ.*1. It is Gods Will, 1 *Theſ.* 5.18.

2. It is Gods Rent reſerved for thoſe Bleſſings, which the ſoul holds of him, *Pſal.* 50. 15.

3. It is good, pleaſant and comly, *Pſal.*147.1.

4. God is thereby glorified, *Pſal.* 50.23.

5. It prepares the way for new mercies, *Col.* 1.4.

uſe 1. In all things give thanks, 1 *Theſ.*5.18.

2. Let thy thanks be active and obediential, as well as verbal, *Pſal.*50.14.

3. Strive to proportion thy thankfulneſs unto the greatneſs of the Mercy, *Luke* 7.43.

4. Get a clear aſſurance of the Mercy; that thy thanks be not in vain, *Rom.* 7.25.

5. Beware of unthankfulneſs; that brings all thy ſins back again upon the ſcore; though not as to act, yet as to guilt, which is exceedingly aggravated thereby, *Mat.* 18. 34.

Reſol. Mine enemies are turned back, they are fallen, and periſhed at thy preſence; thou haſt lifted me up from the gates of death, therefore will I ſhew forth all thy praiſe, in the gates of the Daughter of *Zion*, and will rejoyce in thy ſalvation, *Pſal.* 9.3,13,14.

Ejac. To him that hath loved me, and waſhed me from my ſins in his own bloud, and hath made me a King and Prieſt unto God and his Father; to him be Glory and Dominion for ever and ever, *Rev.*1.5,6.

Paral.

Paral. IX.

Circ. *Being transferred into the Tower of the Temple-Church* [*I ſtood where the Effigies of the Knights-Templers lie.*]

Obſ. [*All worldly things are to be trampled upon in the way to Heaven.*]

THE Tower of the Temple-Church (into which, I was now tranſlated) I look upon as a place made choyce of by the Spirit, as moſt apt for the following imaginary repreſentations; as alſo in reference to that middle part of the Pavement, whereon I was ſet, and where lie the Effigies of the Knights-Templers.

Who they were, what their Order, where their chief Seats, how they troubled the Chriſtian world in thoſe times, when they flouriſhed, is ſet down to ſatisfaction by Mr. *Fuller*, in that his excellent piece of the Holy War.

I am only to mind their Honour, which is the chief of worldly things, and moſt agreeable to the Heroick magnanimous height of mans ſoul; compriſing under it, Wealth and Pleaſure.

If in our way to Heaven, this is not to be minded, but to be eſteemed as the duſt under our feet, *Phil.*3.8. Much leſs are we to idolize thick clay, *Hab.*2.6. Or, ſo much to forget the honour of our Creation, as to ſtoop to brutiſh and ſenſual delights, *Pſal.* 49.20.

Whatever that ſavage Spirit of Scythianiſm (with which many are poſſeſſed) teacheth, our Religion de-

ſtroyeth not civil regards, but enjoyns them. Honour is to be rendred, to whom it is due, *Rom.*13.7.

It is due (as to natural and ſpiritual Parents, ſo) to civil, *Exod.*20.12. To Magiſtrates as ſuch. God is honoured in them, they having a more than ordinary Impreſſion of his Image upon them, *John* 10.34. Out of *Pſal.*82.6.

For others, God himſelf gives a rule in our honouring of him, *Pſal.* 150.2. There muſt be ſome excellent worth, otherwiſe Honour is not due. This Dignity can neither be conferred by the Prince, nor purchaſed with a price. Where it is, not to render Honour is Injuſtice; Where it is wanting, it is ſervile flattery to give it.

As for that due to thoſe, who are eminent in Piety, the lowly mind will eſteem others better than it ſelf, *Phil.*2.3. and accordingly will prefer them in honour, *Rom.*12.10.

He that feareth the Lord, and delighteth in his Commandments, ſhall not want an honourable regard in life, and an honourable remembrance after death, *Pſ.* 112.1,2,9.

However, in our way to Heaven, our Affections muſt be taken off from all honour, and all other worldly things. *Col.*3.2. Uſe them we may, but not abuſe them, 1 *Cor.* 7.31. and our ſelves, in our earneſt purſuit of them, and reſting in them, *Luke* 12.19.

The enjoyment of God is the only ſatisfying and laſting happineſs of the ſoul, *Pſal.* 16.11.

Without Holineſs no man ſhall ſee him, *Heb.* 12.14.

He that loves him not, cannot be holy, *John* 14.24.

We cannot love him, if we love the world, or the things that are in the world, 1 *John* 2.15.

The

The things of the world are,
The luſt of the fleſh, or pleaſure.
The luſt of the eyes, or wealth.
The pride of life, or Honour, 1 *John.* 2. 16.

The Vices attending upon theſe, are, Luxury, Covetouſneſs, Ambition; the three Spring heads, whence flow all ſins whatſoever.

And that man, whoſe heart is taken up with the love of theſe, hath no room left for the entertainment of the Love of God: Which being excluded, let him enjoy all worldly things, in the greateſt height, in the moſt plentiful affluence, with the moſt poſſible deſired Freedom; yet, what ſhall it profit him, to gain the whole world, and loſe his own ſoul? *Mat.* 16. 26.

Obſ.

All worldly things are to be trampled upon in the way to Heaven.

Texts. Col. 3. 1, 2. If ye be riſen with Chriſt, ſet your Affections on things above, not on things on the earth.

1 *John* 2. 15. Love not the world, neither the things that are in the world.

Inſt. Moſes refuſed to be called the Son of *Pharaoh's* Daughter: and choſe rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon; eſteeming the reproach of Chriſt greater riches then the Treaſures in *Egypt*, Hebr. 11. 24, 25, 26.

Paul counted all things but loſs for the excellency of the knowledge of Chriſt Jeſus his Lord; for whom he ſuffered the loſs of all things, and counted them but dung, that he might win Chriſt, and be found in him, *Phil.* 3. 8, 9.

Reaſ. 1. Thou art dead to them, *Col.* 3. 3.

2. They keep from the great Supper prepared for the Soul, *Luke* 14. 18, 19, 20.

3. They choak the Word, and make it unfruitful, *Mark* 4. 19.

4. The love of them cannot conſiſt with the Love of God, 1 *John* 2. 15.

5. They are of no continuance, 1 *John* 2. 17.

Uſe 1. Have a low eſteem of them, *Phil.* 3. 8.

2. Think of thy greatneſs by thine Adoption, which ſets thee far above them, *John* 1. 12.

3. Set thine Affection on things above, *Col.* 3. 2.

Reſol. The World being crucified unto me, and I unto it, *Gal.* 6. 14. I will be no more a friend unto it: For whoſoever is a friend of the world, is the enemy of God, *Jam.* 4. 4.

Ejac. Whom have I in Heaven but thee? and there is none upon earth that I deſire beſides thee! Thou, O Lord, art the ſtrength of my heart, and my portion for ever, *Pſal.* 73. 25, 26.

Paral. X.

Circ. *Being* [*ſet in the Tower of the Temple-Church* [*where the Effigies lie, all fear of my Purſuer, and the Priſon immediatly ceaſed.*]

Obſ. *Each true Member of the Church* [*upon his heart being taken off from the world, is freed from the fear of Hell.*]

THE Natural man (while he ſo continues) is ſubject unto Bondage, *Heb.* 2.15. God is his enemy, *Col.*1.21. Upon which account, he doth, (and cannot but) fear the effects of enmity from him.

Chriſt came to deliver man from this fear, *Heb.* 2.15. When he by Faith is received into the Soul, it is baniſhed, and in ſtead thereof, the ſpirit of Adoption ſucceeds, *Rom.*8.15.

Although the Bond-woman be caſt out, yet, her ſon, (for ſo Initial fear, though ariſing from Love, yet, as it hath wrath for its Object, may be eſteemed) remains ſtill to be ejected, *Gal* 4.30.

While it remains, it performs a twofold Office in the ſoul.

It reſtrains from ſin, *Prov.*3.7.

It afflicts and torments; that the ſoul may ſeek more and more unto Chriſt for peace and eaſe, 1 *John* 4.18. and ſo helps on towards the perfecting of Love.

Love

Love once perfected, this fear is likewiſe caſt out, 1 *John* 4.18.

Love is perfected (as,

By keeping the Commandments, 1 *John.* 2.5.

By the Love of our Brethren, 1 *John* 4.12.

By following of Chriſt's Example, 1 *John.*4.17. So eſpecially)

When the heart is wholly taken off from the world, 1 *John* 2. 15. Not that here ſuch a Perfection of our Love is to be attained, as will admit no further perfecting: That is not to be expected, until we arrive at our Heavenly Countrey. Our forgetting of thoſe things behind, and reaching forth to thoſe before, is the perfection of our Love here. The perfection of this Perfection will then be, when we ſhall lay hold upon the Prize, *Phil.*3.13,14,15.

Our Love thus perfected, and that fear (which as the Needle, hath drawn it in) being now removed, this our Love conſtraineth us, to what that our fear before did awe us, 2 *Cor.*5.14.

The Believer thus rid of his fear of wrath, begins to have his ſoul filled with exceeding Comfort, upon his now confident aſſurance,

That God is at peace with him, *Rom.* 5.1. This he could not have, did the leaſt fear of puniſhment remain.

That he is the Adopted Son of God, *Rom.*8.15. and thereupon,

That his Father will grant his Requeſts, *Romans* 8. 15.

That he will make a temporal Proviſion for him, *Mat.*6 32,33.

That the Spirit is, and ſhall continue his Guide and Director, *Rom.*8.14.

That he is an Heir of Glory, *Rom.*8.17.

Which

Which ſweet Comforts, though, upon the prevailing of the Carnal part, they are by doubtings ſometimes interrupted, *Pſal.* 51. 12. yet theſe new Fears are ſoon ſcattered by Faith, ſtirmly adhearing to the Promiſes:

Initial fear is now caſt out: However God will not have our Love to be fearleſs. *Filial*, reverential Fear muſt ſtill accompany it.

To mind us of our Imperfection, *Prov.*28.14.
To keep the heart from hardning, *Prov.*28.14.
To keep us from ſecurity, *Cant.*3.1.
To quicken us to Perſeverance, *Jer.* 32.40.

Obſ.

Each true *Member* of the Church, upon his heart being taken off from the world, is freed from the Fear of Hell.

*Texts. Rom.*8.1. There is no condemnation to them, who are in Chriſt Jeſus.

*Rom.*5.9. Being juſtified by his Blood, we ſhall be ſaved from wrath by him.

Inſt. Zacharias bleſſeth God for making good his Oath, *&c.* That we being delivered out of the hands of our enemies, might ſerve him without fear, all the dayes of our life, *Luke* 1. 68, 74, 75.

The *Theſſalonians* are aſſured by St. *Paul*, that they, (with all others, that ſerve the living God, and wait for his Son from Heaven) are, by that his Son, delivered from the wrath to come, 1 *Theſſal.* 1.9,10.

Reaſ. 1. They are juſtified, and ſo at peace with God, *Rom.*5.1.

2. They are true lovers of God; and there is no fear in Love, 1 *John* 4.18.

3. They

3. They are partakers of the firſt Reſurrection, and ſo aſſured, that the ſecond death ſhall have no power over them, *Rev.*20.6.

Uſe 1. Sin being forgiven, the puniſhment is removed, *Jer.*31.34. Pardon is a not imputing the fault unto puniſhment.

2. Get aſſurance that thou art juſtified.
Two principal grounds of this Aſſurance are,
Peace in the Soul, *Rom.*5.1.
An holy Life, *Rom.* 6.22.

3. Be ſure that thou truly loveſt God, 1 *John* 2.5.

4. Beware of ſecurity: Fear Gods Temporal wrath, *Heb.*12.28,29.

Reſol. Being freed from all fear ariſing from the Spirit of Bondage, and having received the ſpirit of Adoption, which beareth witneſs with my ſpirit, that I am thy Son, I will confidently (yet with humble reverence (come unto thy Throne of Grace, and cry, Abba, Father, *Rom.*8.15,16.

Ejac. My Love is yet but weak; Lord ſo perfect it, that all fear being caſt out, I may here without fear ſerve thee in holineſs and righteouſneſs; and may have boldneſs in the Day of Judgment, 1 *John* 4.17,18.

Paral.

Paral. XI.

Circ. [*I caſt mine eye to the Top of the Tower.*]
Obſ. *The effectually-Called* [*are to ſet their Affections upon Heavenly things.*]

THE Lord waſheth away the filth of the Daughter of *Zion*, by the Spirit of Judgment, and by the Spirit of burning. *Iſ.* 4. 4

At and from the Priſon, until ſet in the Tower, the Spirit of Judgment wrought.

At the Priſon-gate, I was made ſenſible, what I had deſerved, and was liable unto.

The ſenſe of my danger begat fear in me.

Fear (putting me on to ſeek out for a means to eſcape) brought me to Humiliation.

Humiliation (with Fear and Faith) brought me to Chriſt, the Foundation of the Building.

Being now in him, the Spirit of Burning began to work in the Tower. For, having

Removed the Love of the world, that my heart might be free to the love of Heavenly things: And,

Baniſhed my Fear, that with Confidence and Chearfulneſs, I might affect them.

By its heat it ſweetly warmed and enflamed my heart with a ſenſe and love of, and deſire after them.

By its light (having firſt by the reward encouraged and quickned me to all diligence in the

the way to attain them.

It directed me to, and in that way.

It diſcovered unto me thoſe ſecret way-layers, whom I was to keep a watchful eye over.

Faith (the ſoul's eye beholding theſe things, though but darkly) ſaith, there are precious things laid up above, *Heb.*11.1.

Hope (the ſouls Ankor, as yet but weakly faſtned upon the Promiſes of theſe things) ſaith, they are laid up for me, *Heb.*6.18,19.

Love (the yet feeble feet of the Soul) longing for them, ſaith, I run, that I may obtain them, *Phil.* 3. 14.

The Souls eye is cleared by abounding in Grace, 2 *Pet.*1.9.

Her Ankor becomes more ſure and ſtedfaſt, by being fixed upon the immutability of Gods Counſel and his Oath, *Heb.*6.17.

Her feeble knees are ſtrengthened, and ſhe is quickned in her pace by aſſurance, that, in thoſe precious things, ſhe ſhall have,

Fulneſs of ſatisfaction, and,

Perpetuity of enjoyment.

Which two things (although the ancient Philoſophers in their diligent ſearch after the chief good, could never find them in any worldly thing: Yet) they are to be had in God, and in the enjoyment of him. In his Preſence is fulneſs of joy; at his right hand pleaſures for evermore, *Pſal.*16.11.

God then is to be the principal Object of our Love which,

For the manner of it, muſt be,

A love of good will; we muſt love him for himſelf, *Mat.*22.37.

Alove

A love of Union; longing for the enjoyment of him, *Pſal.*42.1.

A love of delight; taking pleaſure,

In his Service, *Pſal.* 122. 1.

In his Children, *Pſal.* 16.3.

For the meaſure of it, it muſt be with all the heart, ſoul, mind, ſtrength, *Luke* 10. 27. The utmoſt power of the whole ſoul muſt be employed in it. We muſt do what we are able, with a Will to do more, if we were able.

His Greatneſs, *Pſal.*113 6.

Our Meanneſs, *Rom.*9.11.

His preventing us with his love, 1 *John* 4.10.

The greatneſs of it, *John* 3.13.

Its Freeneſs, *Eph.*2.4,5.

Our Unworthineſs, *Rom.* 5. 10, ſhould quicken us thereunto.

And, we may then aſſure our ſelves that we do love him, when,

We are obedient unto his Will, *John* 14. 23. And when,

We bear his rod with Patience, 1 *Cor.* 13.4.

Obſ.

The effectually-Called are to ſet their Affections upon heavenly things.

Texts. *Phil.*3.20. Our Converſation is in Heaven, from whence we look for the Saviour the Lord Jeſus Chriſt.

*Col.*3.1,2. If ye be riſen with Chriſt, ſeek thoſe things which are above: Set your affections on things above, and not on things on the earth.

Inſt. *Abraham* looked for a City, which hath Foundations, whoſe Builder and Maker is God, *Heb.*11.10.

David

David, longing after God, ſaith, Whom have I in Heaven, but thee? and there is none upon earth that I deſire beſides thee! *Pſal.*73.25.

*Reaſ.*1. They alone are ſatisfying and laſting, *Pſalm* 16.11.

2. Thou art riſen with Chriſt, and ſo endued with a power to affect them, *Col.*3.1.

3. Chriſt thine Head, is above, ſitting at the right hand of God, *Col.*3.2. Where ſhould the Members be, but with their Head?

uſe 1. Firſt ſeek the Kingdom of God, and the righteouſneſs thereof, *Mat.6.*33.

2. Put thy power in execution, wherewith, by vertue of Chriſt's Reſurrection, thou art endued, *Rom.* 6. 4.

3. Imitate Chriſt; he being riſen, aſcended into Heaven, *Rom.6.*5.

4. Long to be with him thine Head, *Pſal.*1.23.

Reſol. My Treaſure is in Heaven, there ſhall my heart be, *Mat.6.*21. There my Converſation, *Phil.* 3. 20.

Ejac. As the Hart panteth after the Water-Brook, ſo panteth my ſoul after thee, O God, *Pſalm* 42, 1.

Paral. XII.

Circ. [*I caſt mine eye up to the Top of the Tower, where my ſight was limited by a Cloudy Reſemblance.*]

Obſ. *God hath* [*an inviſible Paradiſe to reward his Servants, which, in his Service, they may have a reſpect unto.*]

GOD is immenſe, and cannot be confined to place, 1 *Kings* 8.27. However, his chief reſidence is in Heaven, above the Clouds, above the ſtars, *Job* 22.12. Where he holdeth back the face of his Throne by ſpreading his Cloud upon it. *Job*.26.9.

The ſemi-Atheiſt, (though denying the workings of his Providence over man, yet) acknowledgeth this, *Job* 22.13,14. And thither the Diſciples knew (and by the Angels were aſſured, *Acts* 1.11.) that Chriſt was aſcended: though by reaſon of the intercepting cloud, they could follow him no further with the eye, *Acts* 1.9,10,11.

The heart of the effectually-Called, being taken off from the world, and freed from the fear of Hell, is now ſet upon God: and, the moſt certain Evidence of its love towards him, being an holy life, in a ready obedience unto his Will, *John* 14.23. (to which, by the Scaffolds, as in the next, I was directed) the Lord was pleaſed firſt to encourage me to a forward, chearful conſtancy therein, by that glorious reward prepared for me above: whereof, by this cloudy reſemblance, I was now put in mind.

Are the blind able to diſcourſe of Light? How much leſs is man able to ſpeak of that Glory, of which we have him; who ſaw it, teſtifying, that it is unutterable, 2 *Cor.*12.4. inconceivable, 1 *Cor.*2.9.

The Holy Spirit is pleaſed notwithſtanding (in part) to withdraw this Cloud in the Word, by affording a weak glimpſe of this Glory in the holy *Jeruſalem* deſcribed, *Rev.*21. from *v.*10. to 24. in aſſuring the faithful Citizens thereof, who are written in the Lambs Book of life, that they ſhall be adorned with white Robes of Glory, *Rev.*7.9.14. as to their ſouls and bodies.

As to their Souls.

Their Faith, whereby here they ſee but as through a Glaſs darkly, ſhall be changed into a manifeſt Viſion of God, whom they ſhall ſee face to face, 1 *Cor.*13.12.

Their Hope, whereby here they patiently wait for this reward, *Rom.*8.25. ſhall be changed into Fruition, into the perfect enjoyment of him, who ſhall fully ſatisfie their longing deſires, and wipe away all tears from their eyes, *Rev.*7.16,17.

Their imperfect love of God here, ſhall be heightned to ſuch a perfection, as ſhall be incapable of enlargement, 1 *Cor.*13.8.

Thus, that which is perfect (as to all theſe) being come: that which is imperfect, ſhall be done away, 1 *Cor.*13.10

Their Bodies, though ſown in diſhonour, ſhall be raiſed in Glory, 1 *Cor.* 15. 43. Which Glory ſhall conſiſt,

In Clearneſs and Brightneſs; they ſhall ſhine as the Sun, *Mat.*13.43.

In Impaſſibility and Freedom from Corruption; this corruptible ſhall put on incorruption, this mortal immortality, 1 *Cor.*15.53.

In

In ſwiftneſs of motion; they ſhall be like the Angels, *Mat.* 22.30.

In a word, they ſhall be changed, that they may be faſhioned like unto the glorious body of Chriſt, *Philip.* 3. 21.

This Glory they ſhall enjoy in all fulneſs, and to all Eternity; which is ſet forth by the figure of a Crown, *Rev* 2.10. Which is circular; a circle being a Figure of the largeſt capacity, and without end.

Whatſoever we perform in our obedience unto Gods Will,

He worketh it for us, *Phil.* 2. 13.

He is not benefitted by it, *Pſal.* 16.2.

It is our duty, *Luke* 17.10.

It is moſt diſproportionable to this Glorious Reward, *Iſa.* 64.6. and therefore far from deſerving of it.

Which however that in Gods Service it may be eyed,

We have God enjoyning of it, *Mat.* 6.33.

We have the Saints Practiſe for it, *Heb.* 11.26. *&c.*

It is one end, why Godlineſs hath the Promiſes of it, 1 *Tim.* 4. 8.

Obſ.

God hath an inviſible Paradiſe to reward his Servants: which, in his Service, they may have a reſpect unto.

He hath an inviſible Paradiſe for them.

Texts. 1 *Cor.* 2.9. Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.

1 *John* 3 2. Now are we the Sons of God, and it doth not yet appear what we ſhall be; but we know,

that, when he ſhall appear we ſhall be like him: for, we ſhall ſee him as he is.

Inſt. *Paul*, being caught up into Paradiſe, heard unſpeakable words, which it is not lawful (or poſſible) for a man to utter, 2 *Cor.* 12.4.

The Holy *Jeruſalem* deſcribed, *Rev.* 21.10, *&c.*

They may have a reſpect to this reward.

Texts. *Pſal.* 119. 12. I have enclined my heart to perform thy Statutes alway, even unto the end; or, for the reward.

Col. 1.5. Since we heard of your Faith in Chriſt Jeſus, and of the love, which ye have to all the Saints: for the hope which is laid up for you in Heaven.

Inſt. *Moſes* had reſpect unto the recompence of the reward, *Heb.* 11.26.

Paul preſſed toward the Mark, for the price of the high Calling of God in Chriſt Jeſus, *Phil.* 3.14.

Reaſ. For the inviſible reward.

1. To ſhew the riches of his Bounty, *Mat* 25. 23.
2. To encourage us to ſerve him with Chearfulneſs, 1 *Tim* 4 8.
3. To encourage us to bear the Croſs with Patience, *Rom.* 8.18.
4. That we may patiently wait for it, *Rom.* 8.25.

Reaſ. For having a reſpect unto the reward.

1. The Example of the Saints, *Heb.* 11.26. *Phil.* 3.14.
2. It is Gods Command, *Mat.* 6.33.
3. It is the end of our Faith, 1 *Pet.* 1.9.

Uſe 1. Be chearful in Gods ſervice, and ſtedfaſt therein; thy labour ſhall not be in vain, 1 *Cor.* 15.58.

2. Bear afflictions patiently: If thou ſuffer with Chriſt, thou ſha't reign with him, *Rom.* 8.17.

3. Attribute no merit to thy ſelf: the reward is his free gift, *Rom.* 6.23.

4. Cleanſe thy ſoul from ſin: He that hath this hope, purifi.th

purifieth himſelf, 1 *John* 3. 3.

Reſol. I will fight the good fight, I will finiſh my courſe, I will keep the Faith, and ſo doing, I am aſſured, there is laid up for me a Crown of righteouſneſs, which the Lord the righteous Judge will give unto me, 2 *Tim.*4.7,8.

Ejac. O how great is thy goodneſs, which thou haſt laid up for them that fear thee! which thou haſt wrought for them, that truſt in thee, *Pſal.*31.19.

Paral. XIII.

Circ. [*Round about the Tower, were Scaffolds equi-diſtant one above another.*]

Obſ. *The effectually-Called are* [*to grow in all Grace by degrees, and to perſevere therein.*]

THE Heart ſet upon God, will manifeſt its love by Obedience, *John* 14.23. To Obedience are required,

The Knowledge of Gods Will, *Eph.* 5.17.

The doing (or practiſing) of his Will, *John* 13.17.

Gods Will is put in practiſe, in the exerciſe of holy Graces, 1 *Theſ.*4.3. Wherein there muſt be an univerſal, gradual, conſtant Improvement, 2 *Pet.*3.18.

To an improvement in ~~all~~ Grace, the Aſcent of the Scaffolds directs.

To an Improvement in all Grace, the Scaffolds round about.

To an improvement by degrees, the equi-diſtance of each ſtep from other.

Conſtancy or perſeverance (to which the cloſing Parallel likewiſe gives direction) is implied in the improvement; which ceaſeth, if we hold not out unto the end, 1 *Cor.* 15.58.

Improvement in Grace, St. *Peter* compares to the growth of an Infant, 1 *Pet.*2.2.

To the Souls growth in Grace, is required,

Food: This Food is the Word, 1 *Cor.*3.2. Which muſt be wholſom, 1 *Tim.*6.3. Sincere Milk, 1 *Pet.*2.2.

Not ſweetned by affected Eloquence, 1 *Cor.* 2. 4.

Not corrupted with humane Inventions, *Mark* 7.7.

Not poyſoned with wreſted Interpretations, 2 *Pet.*3.16.

Proportionable, ſeaſonable, *Luke* 12.42.

Adminiſtred by a lawful Nurſe, 1 *Theſ.* 2.7. Or Steward, appointed to this Office by the Lord of the Family, *Luke* 12.42.

A ſharp Appetite, 1 *Pet.*2.2.

A Stomack purg'd from the clogging humours of ſin, 1 *Pet.*2.1.

Improvement in all Grace is compared by St. *Paul*, to the Fruitfulneſs of a Tree, *Col.*1.10. To this univerſal Fruitfulneſs, is required,

Seed in the ſoul, diſpoſing to ſuch Fruitfulneſs, *Gal.*5.22.

Plentiful juyce, or nouriſhment, *Pſal.*1.3.

Purging or pruning, *John* 15.2.

Improvement by degrees, is by our Saviour compared to the growth of Grain, *Mark* 4.26, 27. To this is required,

A good ſoyl, *Luke* 8.15.

Dews, Rain and Influence from above, 1 *Cor.* 3.7.

Perſeverance

Perſeverance in Grace is compared by *St Paul*, to a Race, *Phil.*3.13,14. To this is required, (as there)

A Conſideration of the richneſs of ~~of~~ the Price.

Fixing the eye upon the Mark of Perfection, to which we muſt run, *Eph.* 4.13.

An only ſerious and hearty minding of this.

A forgetting of our good deeds, which are behind.

A reaching forth and preſſing forward to the utmoſt of our power.

A careful ſhunning of the by-waies,

Of ſoft effeminateneſs, or yielding upon a ſlight temptation, 1 *Cor.*6.9.

Of perverſe ſtubbornneſs, wilfully perſiſting in Error, 2 *Tim.*3.8.

Thus (as *St. Peter* adviſeth, 2 *Pet.* 1.5, *&c.*) the effectually-Called are, with diligence, to add to their Faith (in which is included *Hope* as its life-blood) Charity, and ſo they have the three Theological Graces.

To theſe they are to add the four Cardinal or Mother-Vertues (to which all other do refer) namely,

Vertue or Fortitude; a Branch whereof is Patience.

Knowledge or Prudence.

Temperance: And,

Juſtice; rendring,

To God his due, in Godlineſs.

To our Neighbour, his, in Brotherly kindneſs.

Having theſe, they have the whole Gold-Chain of Graces; that precious Chain of the *Spouſes* neck, wherewith ſhe raviſhed the heart of Chriſt, her Beloved, *Cant.*4.9.

Which being in them, and abounding, will aſſure them of their effectual Calling and Election; and, doing

ing of them, they ſhall never fall: but, an entrance ſhall be miniſtred unto them abundantly, into the everlaſting Kingdom of our Lord and Saviour Jeſus Chriſt.

Obſ.

The Effectually-Called are to grow in all Grace by degrees, and to perſevere therein.

They are to grow in Grace.

Texts. 2 *Cor.* 10.15. Having Hope, when your Faith is encreaſed.

*Rom.*5.13. The God of Hope fill you with all joy, that ye may abound in hope.

Inſt. He that had received the five Talents, traded with them, and made them other five Talents, *Mat.* 25.16.

The Church in *Thyatira* is commended, becauſe her laſt works were more than the firſt, *Rev.*2.19.

They are to grow in all Grace.

Texts. 2 *Pet.*3.18. Grow in Grace.

*Col.*1.10. Being fruitful in every good work.

Inſt. The *Epheſians* are to grow up in Chriſt in all things, *Eph.*4.15.

Paul prayes, that the *Theſſalonians* may be ſanctified wholly, 1 *Theſ.*5.23.

They are to grow by degrees.

Texts. *Prov.*4.18. The path of the juſt is as the ſhining Light, that ſhineth more and more unto the perfect day.

2 *Cor.*4.16. Though our outward man periſh, yet the inward man is renewed day by day.

Inſt. He that delights in the Law of the Lord, *&c.* He ſhall be like a Tree planted by the Rivers of water, that

that bringeth forth his fruit in his ſeaſon, *Pſal.*1.3.

The good hearer, that, with an honeſt and good heart, hears the Word, keeps it, and brings forth fruit with patience, *Luke* 8.15.

They are to perſevere therein.

Texts. *Ezek.*18.24. When the righteous turneth away from his righteouſneſs, and committeth Iniquity, in his ſin that he hath ſinned, he ſhall dye.

*Rom.*11.22. Behold the goodneſs of God towards thee, if thou continue in his goodneſs; otherwiſe thou alſo ſhalt be cut off.

Inſt. *Paul* finiſhed his courſe, and kept the Faith, 2 *Tim.*4.7.

The Angel of the Church of *Smyrna*, with the Members thereof, have a Crown of life promiſed upon their faithfulneſs to the death, *Rev.*2.10.

Reaſ. For growing in Grace.

1. There is food enough in thy Fathers Houſe, that thou maiſt grow, *Luke* 15.17.
2. Thou muſt aim at Perfection, *Phil.*3.12.
3. Not to go forward, is to go backward, *Rev.*2.4.

Reaſ. For growing in all Grace.

1. Gods Command, 2 *Pet.*3.18.
2. The Seed of the Spirit diſpoſeth to ſuch fruitfulneſs, *Gal.*5.22.

Reaſ. For growing by degrees.

1. God will have man to wait upon him, *Phil.*1.6.
2. Preproperous haſt diſcovers want of Faith, *Iſa.* 28.16.

Chriſtians too haſty are rootleſs, and will fall away in the day of temptation, *Luke* 8.13.

Reaſ.

Reaſ. For perſevering therein.

1. Without Perſeverance we cannot partake of Chriſts Benefits, *Col.* 1.23.
2. We are, as much as in us lies, to ſtrive to proportion our Work to the reward; which will continue for ever, 1 *Pet.*1.4.
3. Without Perſeverance we cannot be ſaved, *Mat.* 24. 13.
4. They who want this mark, ſhall be ſlain without pity, *Ezek* 9. 5,6.

Uſe 1. Get an aſſurance that thou haſt the Spirit: that maketh fruitful, and is known by its Fruits, *Gal.* 5. 22.

2. Let thine obedience be Univerſal, *Pſal* 119.6.
3. Bear afflictions patiently; by them thou art pruned, that thou maiſt bring forth more Fruit, *John* 15. 2.
4. Think on the rich Price, *Phil.*3.14.
5. Pray unto God to perfect thee; and truſt him upon his Promiſe, *Phil.*1.6.
6. Fall not from thy firſt love, *Rev.*2.4.
7. The wicked, ſloathful and unprofitable Servant ſhall be caſt into utter darkneſs, *Mat.* 25.30.

Reſol. I will ſtrive to be fruitful in every good work, and to encreaſe in the knowledge of God; ſo ſhall I walk worthy of the Lord unto all pleaſing, *Col.*1.10. and continue ſtedfaſt in the Faith, 2 *Pet.* 3. 17,18.

Ejac. Thou, O Lord, who haſt called me, art faithful and wilt do it. O ſanctifie me wholly, and let my whole Spirit, and Soul and Body be preſerved blameleſs, unto the Coming of my Lord Jeſus Chriſt, 1 *Theſ.*5.23.24.

Paral.

Paral. XIV.

Circ. [*I obſerved men under the Scaffolds, as lurking there, to hinder thoſe that would aſcend.*]

Obſ. *Our ſpiritual Enemies are to be* [*watched with diligence, leſt they hinder us in our Improvement in Grace.*]

BY the Aſſiſtance of that Mighty Power, backing me, in my Deſcent into the Building, one would think mine enemies had been ſufficiently baffled and diſcouraged: Yet, here they are ready again (if not with violence to oppoſe, yet) ſubtilly to ſupplant. Though the ſerpents head be broken, yet (if poſſible) he will bruiſe the heel, *Gen.*3.15.

When he firſt ſet upon our Great Captain, he ſhewed himſelf a bold Aſſailant, who would not be beaten off with one or two Repulſes, *Mat.*4.8. He hath not his Name of Beelzebub for nothing: This great fleſh-fly (for ſo the Word ſignifies) flap him away as often as you will, yet will light on again.

Before, at the Building, he aſſaulted as a Lion, with violence; now he lurks ſlily, as a Serpent: What he could not do by ſtrength, ſhall be done by ſubtilty, 2 *Cor.*11.3.

He hath firſt his ſmall Cords of vanity, to draw on Iniquity; and then his Cart-ropes of ſtrong twiſted, bold ſins, whereby he endeavours to bind, and hold men faſt, *Iſa.*5.18. He wrought upon *Peter*,

Firſt, To follow afar off.

Next

Next, to deny his Maſter.
Then to forſwear him.
At laſt, to curſe himſelf if he knew him, *Mat.* 26.58,70,72,74.

He Aſſaults,
By Objects, 2 *Sam.*11.2.
By Suggeſtions, *Acts* 5.3.

The World (one of his Under-Captains) by honour, wealth, Pleaſure, 1 *John* 2.16.

The Fleſh (another) by its luſts, 1 *Pet.*2.11. By them,
Indiſpoſing to what is good; and,
Inclining to what is evil, *Rom.*7.19.

His end in thus doing is,
To ſtrip the ſoul of its Garments of Grace, *Rev.* 16.15. And at length,
To devour it, 1 *Pet.*5.18.

Doth it not then ſtand us in hand to watch him with all diligence and warineſs? A duty, for which none ſo unfit, as,
The Intemperate man: and,
He, whoſe heart is overcharged with worldly Cares, *Luke* 21.34.

In a ſiege a ſtrict examination doth paſs upon all comers in, and goers forth of the City; ſo, being ſo beſet, it concerns us to watch, and examine,
What paſſeth in by our ſenſes, *Pſal.*119.37.
What paſſeth forth.
Our Thoughts, *Prov* 4.23.
Our words, *Prov.*4.24.
Our Actions, *Prov.*4. 26, 27.

In a word, we muſt ſo watch our ſelves, and our enemies, that (notwithſtanding their ſubtil Attempts to hinder us) we may take care for the things that belong unto the Lord, how in them we may pleaſe him, 1 *Cor.* 7.32.

To

To this our Watch, we muſt add Prayer, *Matth.* 26.41.

That he who neither ſlumbreth nor ſleepeth, would keep us, *Pſal.* 121.4. That he would watch for us, and over us.

That he would not lead us into temptation, *Matth.* 6.13.

That he would not leave us to our ſelves, *Luke* 22. 32.

That ſince Temptations cannot be avoyded, they may rather ſurprize and take us againſt our wills, 1 *Cor.* 10.13. than we wittingly enter into them, *Mat.* 26. 41.

That, if it be his pleaſure that we be led into them, he would make a way to eſcape, and bring us back again, 1 *Cor.* 10 13.

Our own weakneſs, *Mat.* 26 41.

Our enemies ſubtilty, 2 *Cor.* 11,3.

The uncertainty of our Lords Coming, *Luke* 12.40. If we ſeriouſly conſider theſe, we need no other quickners to this duty.

Obſ.

Our ſpiritual enemies are to be watched with diligence, leſt they hinder us in our improvement in Grace.

Texts. Cant. 5. 2. I ſleep, but my heart waketh.

Luke 12.39. If the good man of the Houſe had known what hour the Thief would come, he would have watched, and not have ſuffered his Houſe to be broken through.

Inſt. The *Corinthians* are exhorted to watch, to ſtand faſt in the Faith, to quit themſelves like men, 1 *Cor.* 16.13.

The Church of *Sardis*, and the Angel (Overſeer, or Miniſter)

Minister) thereof, are threatned, that if they watch not, Christ will come upon them as a Thief, *Rev.* 3.3.

Reas. 1. They are very subtil, 2 *Cor.* 11.3.

2. They seek the ruine of thy soul, 1 *Pet.* 5.8.

3. Watchfulness is a means to preserve Grace, *Rev.* 16.15. to recover it when decayed. *Rev.* 3.2.

4. Security exposeth to their power, *Luke* 12.39.

use 1. Stand continually upon thy Guard, *Mark* 13 37.

2. Pray to God to keep thee, and to watch for thee, *Psal.* 127.1.

3. Be sober; Intemperance drowzeth the soul, and renders it unfit for the duty, 1 *Pet.* 5.8.

4. Let not thy heart be overcharged with cares of this Life, *Luke* 21.34.

5. Have alwayes in mind the uncertainty and suddenness of thy Lords Coming, *Rev.* 16.15.

Resol. Though the Spirit be willing, yet the Flesh is weak: I will therefore watch and pray, that I enter not into Temptation, *Mat.* 26.41.

Ejac. Blessed is he that watcheth, and keepeth his Garments, lest he walk naked, and they see his shame, *Rev.* 16.15.

Paral. XV.

Circ. *The* Savoy *(at the Entrance whereof the Building was repreſented) and the Tower of the Temple-Church, are both of them ſeated [by the River ſide.]*

Obſ. *Each True Member of the Church, in his way to Heaven, [muſt expect Afflictions, and prepare himſelf with patience to undergo them.]*

THE Reaſon of the Priſons being ſet ſo nigh unto the River, I have touched before.

The *Savoy* (where the Building was repreſented) and the Tower of the Temple-Church were made choyce of, ſtanding not far from it, to ſhew me, what in my way to Heaven I muſt expect and prepare my ſelf for.

Afflictions are uſually in Scripture ſignified by waters as, *Pſal.*18.16. *Pſal.*71,2, *&c.* Theſe, every one that will live godly in Chriſt Jeſus, muſt look to undergo, 2 *Tim.*3.12.

They are the Badge of Gods People, *Zeph.*3.12.
Of Chriſts Diſciples, *Luke* 14.27.
We muſt look for them in the world, *John* 16.33.
as being the way, which we muſt paſs through to our Heavenly Countrey, *Acts* 14.22.
Our Lord Chriſt was a man of ſorrows, *Iſa.*53 3. His whole life was a continued Croſs and Martyrdom: He ſuffered thoſe five dreadful things (as the Philoſopher called them.) Shame,

Shame and Reproach, often in his Life, at, and after his death, *Heb.* 12.2. *Mat.* 27.63.

Poverty, *Luke* 9. 58.

Sickneſs and Infirmities, *Mat.* 8.17. out of *Iſa.* 53.4,5.

Enmity, *John* 15. 18.

Death, *Mat.* 27.50. *Heb.* 12. 2.

The great Captain of our ſalvation being thus made perfect, *Heb.* 2.10. after theſe his Sufferings, ſate down at the right hand of the Throne of God, *Heb.* 12.2.

He is our Head, we his Body; and being predeſtinated to be conformable to his Image, *Rom.* 8.29. Before we ſhall be glorified with him, we muſt look to ſuffer with him, *Rom.* 8. 17.

For, we are to fill up that which is behind of his Afflictions, *Col.* 1.24. Whoſe Sufferings, though, as, to his own Body, they were moſt perfect, *Heb.* 10.14. Yet, as to his myſtical Body, they remain to be perfected; until that day, when with joy we ſhall lift up our head, becauſe our Redemption from them draweth nigh, *Luke* 19 28.

Afflictions then we muſt expect to undergo; which,

When, being ſenſible of the miſery of our condition, they cauſe us to long for that day, when we ſhall be freed from them, *Rev.* 21. 4.

When, being exerciſed by them, we bring forth the Fruits of righteouſneſs, *Heb* 12.11.

When, we bear them with patience, *Rom.* 5.3.

God hath then his end (in part) in laying them upon us; whoſe Juſtice being fully ſatisfied, by that one Oblation of his Son upon the Croſs, *Heb.* 10.14. His Chaſtiſements now unto his Children are Medicinal, and not penal.

Look for Afflictions we muſt; and muſt prepare our ſelves

ſelves for them, that we may patiently bear them.

Patience is an effect of our Love to God.

Active Love brings forth Obedience, *John* 14.23.

Paſſive Love brings forth Patience, 1 *Cor.* 13.4.

This arms a Chriſtian againſt that evil that is upon him; as Fortitude arms him againſt evil invading of him.

Its Object is Afflictions; to which it hath a double reſpect.

To their weight.

To their continuance.

And we have great need of it, *Heb.* 10.36. (as for other reaſons, ſo eſpecially) in reference to all other Graces: Which being the Materials of the ſpiritual Building in the ſoul, 1 *Cor.* 3.9. (to which, that I referred that at the *Savoy*, though chiefly pointing out the Church, I erred not in the Interpretation.)

Faith in Chriſt is their Foundation.

Patience their Roof.

Faith gives them firmneſs, *Mat.* 7.24, 25.

Patience gives them continuance, *Rom.* 2.7.

Faith ſtrengthens them againſt the ſtorms of afflictions, that they fall not.

Patience ſhelters them from the ſtorms, that they decay not.

And it will the better be able thus to ſecure them, when it hath its perfect work, *Jam.* 1.4. Which it then hath,

When we ſuffer for righteouſneſs ſake, *Mat.* 5.10.

When we glory in afflictions, not in the Object of our Patience (which both by weight and continuance cauſeth grief, *Heb.* 12.11) Yet,

In its Act, *Heb.* 10.34.

In its Fruit, *Heb.* 12.11.

In its end, 2 *Cor.*4.17.

When (which is the Ridge of the Roof, ſo perfectly and entirely compleating the Building, that nothing is wanting, *Jam.*1.4.) we endure, and faint not under them, *Jam.*5.11.

And now, when it pleaſeth our Father to lay afflictions upon us, why ſhould we not thus bear them? Knowing,

That we ſuffer not alone, 1 *Pet.* 5.9.

That our afflictions are diſcoveries of our Fathers Love, *Rev.*3.19.

That it is an high honour to ſuffer for Chriſt, *Acts* 5.41.

That they will be a means to better us, *Heb* 12.11.

That they ſhall not long continue upon us, 1 *Pet.*5.10.

That our Father will ſupport us under them 1 *Cor.* 10.13.

That their end ſhall be Glory, *Matth.*5.10.

As the water ebbs, ſo it flows. Gods Children may ſometimes have their Intervals of Comfort, ſome reſpite from the Rod *Pſal.*30.5. But, the Tide will turn again.

When it doth, and the Rod is upon thee, bear it, as thou art directed, with an humble and ſilent ſubmiſſion unto thy Fathers hand, *Pſal.*39.9. And ſo (according to *Samſons* Riddle) thou ſhalt fetch meat out of the eater, and out of the ſtrong ſweetneſs, *Judges* 14.14.

Obſ.

Each true Member of the Church, in his way to Heaven, muſt expect Afflictions; and prepare himſelf with patience to undergo them.

He

He must expect Afflictions.

Texts. *Acts* 14.22. We must through much Tribulation enter into the Kingdom of God.

2 *Tim* 3 12. All that will live godly in Christ Jesus, shall suffer Persecution.

Inst. *David* was plagued all the day long, and chastened every morning. *Psal* 73 14.

Christ tels the Sons of *Zebedee*, that they shall drink of his Cup, and be baptized with his Baptism, *Mat.* 20.23.

He must prepare himself with Patience.

Texts. Jam 5 8 Be patient, stablish your hearts; for the Coming of the Lord draweth nigh

Luke 21 19. In your Patience possess ye your souls.

Inst. The Angel of the Church of *Ephesus*, with the Members thereof, are commended, in that they had born, and had patience, and, for Christ's Name sake, had laboured, and had not fainted, *Rev* 2.3.

Paul took pleasure in Infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake, 2 *Cor* 12 10.

Reas. Why God afflicts his Children.

1 For Chastisement, to manifest his Justice, *Psal.* 89 30.

2. For Trial, and for the exercise of their Graces, 1 *Pet.* 1 7.

3. That they may be conformable unto Christ in his Sufferings, *Phil.* 3. 10.

4. That God may be glorified, 1. *Pet.* 4.14.

5. That their reward may be enlarged, 2 *Cor.* 4.17.

6. That it may appear, that they serve God, not for temporal things, *Job* 2. 3.

Reas. Why they must prepare themselves with patience

1. Otherwise they cannot continue in well-doing, *Rom.* 2.7.
2. Otherwise Satan will get possession of the Soul, *Luke* 21.9.
3. Patience will overcome their enemies, *Jud.* 8.3.
4. It will make their enemies their Servants, to wreath a Crown of Glory for them, *Mat.* 5.10.

Use 1. Look not for a life of Pleasure, *John* 16.33. The way to Heaven is strowed with thorns, *Hos.* 2.6.

2. They are Bastards, not Sons, who are without Chastisement, *Heb.* 12.8.

3. Keep possession of thy soul, *Luke* 21. 19.

4. Despise not Gods Rod, neither faint under it, *Heb.* 12. 5.

5. Let Patience have its perfect work, *Jam.* 1.4.

Resol. I will glory in Tribulations, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the Love of God is shed abroad in my heart, by the Holy Ghost, which is given unto me, *Rom.* 5.3,4,5.

Ejac. Blessed is the man that endureth temptation; for when he is tried, he shall receive the Crown of Life, which the Lord hath promised to them that love him, *Jam.* 1.12.

2 JY 58

Rev. 5. 13.

Blessing, Honour, Glory and Power, be unto him that sitteth upon the Throne, and unto the Lamb for ever and ever,

AMEN.

The Only

SOVEREIGN SALVE

FOR THE

Wounded Spirit:

Approved by the Author in himself. Delivered by him in several Sermons after his Recovery: And now,

Published for the Glory of his most Gracious Restorer, and for the Comfort and Settlement of any Afflicted Soul, that doth, or may labour under that weighty Burden.

By *Richard Wortley*, Minister of Christ in his Church, in *Edworth* in *Bedfordshire*.

This is a Faithful saying, and worthy of all Acceptation, that Jesus Christ came into the world to save sinners, of whom I am chief, 1. Tim. 1. 15.

LONDON,

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BRITISH MUSEUM

To all thoſe that fear God.

SAint Paul *bluſhed not to acknowledge to the World, that he had been a Blaſphemer, a Perſecuter, injurious,* 1 Tim. 1. 13. *That he had been fooliſh, diſobedient, Deceived, ſerving divers Luſts and Pleaſures, living in Malice, Envy, Hatred.* Tit 3. 3. *That he had been a Child of Wrath; That his Converſation (among others the Children of diſobedience) had been in the Luſts of the Fleſh, fulfilling the deſires thereof,* Eph 2. 3.

And (indeed) why ſhould he? The yet-guilty ſoul may have its Face filled with ſhame: But, that which is renewed by the Holy Spirit (though as to it ſelf it will, upon their remembrance, have ſecret Bluſhings: Yet) need not (as to others)

be cast down for any former sins, from which, the Lord Christ hath washed it in his Blood. It is now cleansed, and Innocency and Purity are alwaies accompanied with an holy Confidence.

With such I now tell you my Brethren (who, I am assured will glorifie God in me, for the Glory of the riches of whose Grace, I now publish this) that the wayes of the former part of my life, were so far from being according to Gods wayes, that, more truly then that blessed Saint (who, out of the lowlinesse of his Spirit, and sincerity of his Repentance, and to magnifie Gods exceeding Grace towards him, was willing to aggravate his sins) I may say, I am the chief of sinners. For I could add to his summe charged upon himself, thousands of Talents; many, many heinous sins, committed with an high hand, of long continuance, which may justly give me the priority. In Sin, I have the precedence: O (Lord, thou knowest the groanings of my Spirit) O, that I could (if not match him, yet) closely follow him in his humiliation and amendment.

By the Grace of God I am what I am. Which Grace of his, to new mould, and make me what I am, hath most richly (yet strangely) wrought.

Some hearts are by the Holy Spirit gently softned for gracious Impressions; some dealt with more

roughly

roughly, that they may be new made and reformed. God hath his Oyl, and his Hammer, to work upon those, who are ordained to Eternal Life, to bring them home. What the one doth not dissolve, the other shall break.

This last way the Lord was pleased to use towards me. First (and that some years since) by a great and long distemper in the right use of my Reason, from which, in much mercy he released me. The work upon that, being not throughly wrought, hath given him just occasion (now lately) to visit me, by laying upon me the weighty burden of a wounded spirit; whereof, by a sweet (and I trust lasting) peace in my Soul, he hath at length graciously eased me.

Lord! What is man? What sinful man? What I, the chief among all sinful men? That thou shouldst so mind me, so wait for my Amendment, and use so many means for my Reclaiming? Thy Justice (which, with a remarkable retaliation, hath often paid me in my own coyn) might long since have made a quick dispatch, and have cast me into Hell. But (if ever any) I may experimentally say, thy Mercy is above thy Justice.

That thou O Lord maist receive the due Glory of thy Mercy, O come hither all you that fear God;

and

and I will tell you what he hath done for my Soul!

I was under his smarting Rod, under the (without his support, as to the soul intollerable) burden of a wounded spirit, for some sins, whereof (some of them at least) I knew not formerly (though I had often called my wayes to remembrance) my self to be guilty. But the Lord was pleased, after a wonderful manner, not only to set them before me, but to make me so sensible of their heinousness, of my desert by them, of his terrours (then upon me) for them, that I was exceedingly troubled in my spirit, almost to distraction, while his fierce wrath went over me.

I humbled my self low before the Lord for them, and thereupon expected Peace and settlement; but, for some dayes, could not find or feel any, though earnestly with Tears, I often sued for it.

At length, taking into my hands (that rich cellar of Cordials for the sin-sick Soul) the Book of Psalmes, *and beginning at the First, I read on, until I came unto the* 8 v. *of the* 85*th.* Psalm, *at those words,* I will hear what God the Lord will speak, for he will speak Peace unto his People, and to his Saints, but let them not turn again to Folly: *At which, it was the Lords pleasure, I should stay, and fix my thoughts upon them: Which I had not long done, but I found a river of*

unspeak-

unspeakable comfort flowing into my Soul: which, I then could not but entertain with (nor can I now mention without) abundance of Tears of unfeigned Thankfulness and exceeding Joy.

I found that Breast of Consolation full of sweetness: And that I might suck it to satisfaction, I made choyce of the words of the next Subject, which I would insist upon by way of discharge of my Pastoral Office, when the Lord should please, in such a measure to restore me to my self, that I might in some degree be (though most, most unworthy, yet) not unfit, as to the right use of my Reason, to appear again to serve my Lord Christ in his Ministry.

Having now finished my weak Meditations upon them, I should be most unthankful to my Great and Gracious Restorer, should I not thus render unto him the due Glory of the Riches of his exceeding Mercy toward me, by communicating them unto you (my Brethren) that you may know whither to go for Peace, if ever the Lord should please to bring any of you into the like Condition I have been in.

O blesse the Lord with me, who of very Faithfulnesse brought me into it; by his Glorious power supported me under it, and of his abundant Goodnesse, led me out of it.

Blessed be the God of all Comfort, who hath comforted

farted us in our Tribulation, that we may be able to comfort them which are in any trouble, with the comfort wherewith we our selves have been comforted of God, 2 Cor. 1. 3, 4.

Yours,

For Ye are Christs;

R. W.

Psal.

Pſal. 85. Ver. 8.

I will hear what God the Lord will ſpeak; for he will ſpeak peace unto his People, and to his Saints; but let them not turn again to Folly.

THE Lords people labouring and languiſhing under the weighty burden of a wounded ſpirit, for ſome heinous ſins, into which they were fallen, the Pſalmiſt (by experience of former Mercies, afforded in the like extremity, knowing, that ſalvation is nigh unto thoſe that fear God) doth aſſure them, (which I take to be the chief ſcope of the Spirit in this place) that upon their unfeigned humiliation and Faith in Chriſt, the Lord would turn himſelf from the fierceneſs of his anger, would again look graciouſly upon them, and ſpeak Peace unto them.

The Text may not unaptly be called, *Balm from Gilead*, or *A Soveraign Salve for the wounded Spirit.*

In the words are preſented to our Conſideration;

1. The wounded Patients waiting for Cure.

2. Their

2. Their great Physitian ready to perform it.

The Patients are set forth

1. By their near Relation unto God; they are his People.
2. By their proper and distinguishing Character, they are his Saints.
3. By their diligent attention to the Physitians directi ons, with fixed resolutions to put them in practise, I will hear what God the Lord will speak.

The Physitian is set forth;

1. By his tenderness over his languishing people; as also, by his skill and ability to work the Cure, in those two Titles, God the Lord.
2. By his manifestation of this his tenderness and skil in a four-fold act about the Patients: For,
   1. He warrants their recovery, to keep up their Fainting Spirits, he will speak Peace.
   2. He prescribes what is to be done on their parts.
      1. By way of Preparative, they must bath their wounds in the Tears of unfeigned Repentance.
      2. By way of Application, they must by true Faith, apply unto them the Balm of Christs Merits, both implied in the words, *turn not again*. There cannot be a turning again, unless there be first a turning from; which is done only by Repentance and Faith. These being performed,
3. (For the perfecting of the Cure) he vouchsafes to put to his own hand, to draw together the Orifices of their wounds, and to bind them up: he will speak peace.
4. Upon their recovery, he gives them a loving admonition, to beware of a Relapse and to take heed of that, which brought them into this (and may

put

put them into the like or a worse) condition: Let them not turn again to Folly.

The Text consists of three Clauses; in every of which, each word hath its weight: I shall by way of Illustration, touch upon each of them; and after a brief Paraphrase, for their further clearing, I shall propound the Doctrines.

The first Clause is, *I will hear what God the Lord will speak.*

I will hear what he will speak to the distressed Soul, by his Word, by his Spirit.

I will hear what he will speak; for, I know it will be Comfort and Caution.

I will hear what God the Lord will speak: He sees, knowes, and pities his people in their distresse, and is most ready and able to help them.

I will hear God the Lord, and him only.

I will hear him: I will attend diligently to his Will, that I may know it, obey it, acquaint others with it.

I will hear him: My Resolutions are fixed to hear him, against all gainsayers.

(I) will hear him. My Greatness (though a King) exempts me not from this duty: My holiness (as a Saint, and his true Servant) binds me thereunto.

(I) will hear him. I will give good example unto others; I will teach, exhort, encourage, pray for them: But, if notwithstanding all this, they neglect their duty, yet, I will hear, *&c.*

(For, *&c.*) In these two last Clauses, are set down a twofold reason, why the Psalmist in behalf of the Saints, is so resolvedly set upon it to hear God the Lord, and him alone:

The first being taken from that Comfort, which the Lord

Lord would afford unto the Soul, in ſpeaking Peace to it.

The ſecond, from that good, which might redound thereunto, by his Fatherly Caution and Admonition.

He will ſpeak Peace unto his People, and to his Saints.

Unto his People; not to the world, not to ſtubborn impenitent ſinners.

And to his Saints; ſuch are all his People: and he owns none other for his, but thoſe who are truly ſuch.

He will ſpeak Peace, Comfort, Settlement, Reconciliation, Pardon, Acceptance.

He will ſpeak Peace, by a full aſſurance thereof in the Soul.

He will ſpeak Peace, when his People ſhall have turned from their ſins by true repentance, and Faith in Chriſt.

He will ſpeak Peace, if not preſently upon their humiliation and Faith, yet moſt certainly in his good time.

But let them not turn again to Folly.

But let them not, *&c.* How tender is the Lord over his People? How unwilling that they ſhould provoke him?

Let them not turn again to Folly, to the Folly of ſin.

Let them not turn again. Peace ſpoken to the ſoul, is worth the prizing, worth the preſerving. Relapſes are dangerous.

Let them not turn again: If they do, the fault is not in God, he is moſt unwilling they ſhould turn again: Neither in Satan wholly, he can but tempt and perſwade, he cannot force them to turn again; it is chiefly in themſelves: *Let them not turn*, &c. That

That yet I may give more light unto the words; ſuppoſe you heard the Pſalmiſt expreſſing himſelf, and his meaning ſomwhat more fully and plainly, to this or the like effect.

While the Lords people go on in a conſtant courſe of Obedience unto his Will, they enjoy a ſweet peace in their ſouls; being aſſured, that the Lord doth accept of them, and their (though but weak) ſervices in his Son.

But when they fall into the folly of ſin (eſpecially of hainous ſins, then their peace is interrupted, then diſturbances and unſettlements do ariſe in their ſouls, out of an apprehenſion of the Lords diſpleaſure againſt them for ſuch their Folly.

Being in this ſad condition, if they deſire, that the breach ſhould be made up, their Souls again ſetled, & their Peace reſtored, their only way is, to turn from their Follies by true repentance and faith in Chriſt; and then the Lord in his good time, will moſt certainly ſpeak peace unto them.

Others (indeed) will be offering unto them Peace, and ſettlement, ſuch as it is: But let them take heed, how they liſten to any, but unto God the Lord. And when he hath ſpoken peace unto them, let them (for it will nearly concern them) be as wary of giving cauſe of a new breach, by turning again unto Folly.

The words (thus cleared) do afford unto our Conſideration theſe Three Doctrinal Concluſions:

Doct. 1. That when the Lords people do fall into the folly of hainous ſins, they loſe their peace, and great diſturbances, perplexities, unſettlements do thereupon ariſe in their ſouls.

2. That when the Lords people do, by unfaigned repentance, and Faith in Chriſt, turn from their folly

of sin, the Lord in his good time, will most certainly speak peace unto them.

3. That when the Lord speaks peace unto his People, they are to hear him, and him only; and peace being spoken, that it concerns them to be very wary how they turn again to Folly.

The first Observation is,

Doct. 1. That when the Lords people do fall into the Folly of hainous sins, they lose their peace; and great disturbances, perplexities, unsettlements, do thereupon arise in their souls.

This Doctrine hath three Branches.

1. That all sin is Folly.
2. That the Lords own People may, and do fall into the Folly of sin.
3. That, when they do fall into heinous sins, they lose their Peace: and in stead thereof great disturbances, perplexities, unsettlements, do thereupon arise in their souls.

Branch 1. 1. That all sin is Folly.

There is a threefold Folly.

1. Negative Folly, which (indeed) is not so properly called Folly; being nothing else but the absence or want of wisdom, such as is in Ideots or Naturals (as we call them) it is an uncapableness of wisdom: Of this, the word here is not meant.

The other two sorts are properly called Folly; whereof, the

1. Is Privative; when a man having a capableness of wisdom, yet wittingly and willingly doth neglect the means to attain it.

The

2. Is that kind of folly, which is contrary to true wisdom; erring from that Rule, by which wisdom

dom doth regulate and order all her actions. And of these two, the word in the Text, is to be understood; of the wilful Folly, and of the erring or transgressing Folly.

That all sin is Folly or Foolishness in one of these two fore-mentioned regards, is evident from the Text where under that name, the Lords people are warned to beware of sin.

Sin is so called, *Job.*4.18. So, *Eccles.*7.25. Where it is called the wickedness of Folly; & in many other places.

I might give you Instances of many sins, which in Scripture are branded with this Title; as,

Sichems Lust, *Gen.*34.7.
Achans Theft, *Josh.*7.15.
Atheism, *Psal.*14.1.
Slandering, *Prov.*10.18.
Deceitfulness, *Prov.*14.8.
Security, *Luke* 12. 20.
Neglect of Grace till death, *Mat.*25.2.
Inconstancy in Religion, *Gal.*3.1.3.

But these are obvious almost in every Page.

Reas. The Reason why sin is branded with this Title of Folly, is, because there is no sin committed, but, some way or other, it fals short of the Rule of right Reason (which is Gods Will expressed in his Word) by which Rule, every godly wise man, as near as he can, doth regulate and order all his actions.

He, who orders his Actions according to this Rule, he is a wise man; and so far as a man fals short of this Rule, so far must his Actions necessarily be fooliish and sinful.

A mans Actions (though in themselves good) yet may fall short of this Rule. *Short of Rule.*

1. By rash unadvisedness. The Godly wise man takes counsel and advice within himself, and

is willing to be directed by others, he cals to mind former things, and layes one thing to another, and compares them together, that so he may advisedly proceed in what he is about to do: he ponders and weighes the path of his Feet, and so his wayes are established, *Prov.* 4. 26.

But the sinful, foolish man is carried on headlong with a precipitate rashness, and so his wayes are as darkness, and he knowes not at what he stumbles, *Prov.* 4.19. Stumble he doth, and cannot but stumble, and fall into the folly of sin, because he walks in darkness, and is rashly and unadvisedly carried on by his own perverse will or Passion.

2. A mans wayes may fall short of the Rule of right Reason by an indiscreet inconsiderateness.

The godly wise man, his eyes look right on, and his eye-lids look straight before him, *Prov.* 4. 25. He shuns as near as he can, all manner of evil with much wariness. He is very circumspect in observing of all due circumstances, for the manner, time, place of performance, *&c.* He walks circumspectly, not as a Fool, but as a wise man, *Eph.*5.15.

But the foolish sinner considers not his Actions, whether they be good or evil: He minds not any circumstance in their performance, but goes on in a careless manner, and so his actions become foolish and sinfull.

3. A mans actions may fall short of this Rule by inconstancy.

The godly wise man (as he proceeds on with good advice, and due consideration, so) he is firm in his resolutions, and acts accordingly. He doth righteousness at all times, *Psal.*106.3. He is stedfast and unmoveable in the work of the Lord, as St. *Paul* exhorts, 1 *Corinth.* 15.58.

But

But the fooliſh ſinner he recedes, and fals off from that good which formerly he had pitched upon; and by his Corruption or Paſſion is carried away to ſomthing which he conceives may be more profitable or delightful unto him. He is a double-minded man, unſtable in his wayes, *James* 1.8. And this his Inconſtancy and unſetledneſs, makes his actions become fooliſh and ſinful.

4. A mans actions may fall ſhort of this Rule by negligence.

The godly wiſe man is a man of foreſight, he foreſees the evil and hideth himſelf, *Prov.* 27. 12. If he find the action to be bad, he declines and forbears it: but if it be good, then he is ſpeedy in execution. He makes haſt and delayes not, *Pſa.*119.60. He is ſwift in his performance, *Jam.*1.19

He makes choyce of the fitteſt ſeaſon and opportunity, knowing that the goodneſs of words or actions conſiſts much in their ſeaſonableneſs, *Prov.*15.23 and that they are exceedingly beautified and ſet off, by their being fitly ſpoken or done, *Prov.*25.11.

Yea, rather then fail of a fit ſeaſon, he will purchaſe it, he will buy opportunities, *Col.*4.5. The word there is καιρὸς, which ſignifies an opportunity or fit ſeaſon.

But, the fooliſh ſinner goes on in a negligent way, without any foreſight, or minding what will follow; and ſo, having done evil, puniſhment ſeizeth upon him, *Prov.*27 12. He regards not the conſequence of his actions; neither doth he mind opportunities; and ſo his negligence renders his actions Fooliſh and ſinful.

Uſe 1. Here is diſcovered unto us the true nature of ſin, under whatſoever fair ſhews the Devil may preſent it unto us: It is nothing but Folly: It befools the ſoul, and they that commit it, are no better, nor no other then Fools.

You see even actions that are good in themselves, if they be unadvisedly undertaken, without due consideration, if a man persist not in them, if he perform them negligently, they become folly, foolishly sinful: Much more then are they, that are sins in themselves, worthy of the title of folly.

And here are unmasked those counterfeits of wisdom, which carry a fair shew before them, and which they that act are by men of the world esteemed for wise men: They are all sinful Folly: As,

Counterf. of wisd.

1. The wisdom of the *Flesh*: When men place their chief happiness in carnal things, which neither satisfie nor continue: This is enmity against God, *Rom.* 8.7. And can there be greater folly, then for weak man to stand at defiance with the Almighty?

2. Carking and taking thought for the things of this Life; as many do, who therein are accounted wise: So to take thought for them,

As to rest in them,
To neglect the better things for them.
To distrust God without them.

Is not this Folly, and condemned for such? *Mat.* 6. 31.

Hath not God given us our bodies and Lives? and are not they more then Rayment and Food? Doth he not cloath the Lillies, and feed the Fowls of the Air? Are not we better then they? Is he not our Father, our Heavenly Father, knowing our wants, ready and able to supply them? And yet shall we trust in these things? shall we neglect his Service for these things? Shall we distrust him for these things? Can there be grosser folly then this?

For the Heathen (indeed) that know not God, or what Providence means, it is no strange thing for them thus

thus to take thought for these things: But for Christians to do so, it is in them most gross and sinful Folly.

3. Craftiness: When men subtilly contrive evil ways to bring about their Purposes, for the over-reaching and circumventing of others; either in matters of Faith or of civil Commerce.

For matters of Faith: that *pia fraus*, that holy guile practised by many upon the ignorant, to bring them over to their Opinions, it is condemned for sinful folly, springing from a proud foolish self-conceitedness, *Col.* 2. 18. Through their folly they have been deceived, and deceive others, 2 *Tim.* 3. 13. And they, who suffer themselves to be cheated, and fetched over by the slight of such Gamesters (the word in the Greek is κυβεία, *Eph.* 4. 14.) are there accounted by the Apostle very silly and childish people.

For Craftiness in Civil Commerce (whereby people go beyond and defraud one another, which St. *Paul* forbids, 1 *Thes.* 4. 6.) It is expressely called folly, *Prov* 14. 8. Yea it is set a degree higher, *Prov.* 26. 18, 19. Where *Solomon* accounts it to be no better then Madness.

4. Taking thought for the Morrow, for things to come, forbidden by our Saviour, *Matthew* 6. 34.

Judas (indeed) did carry the Bag (or Purse) for the future Provision of Christ and his Disciples, *John* 13. 29. *Joseph* laid up Corn against the Famine, *Gen.* 41. 48. A seasonable Provision against the Future is commendable: The Ant teacheth this wisdom, *Prov.* 6. 6. And they are worse then Infidels, that neglect it, 1 *Tim* 5. 8.

To every thing there is a season, *Prov.* 3. 1. Which, we are to observe as near as we can. But,

Is it not folly, by unſeaſonable cares to anticipate and foreſtal their proper time?

Is it not folly, to burden and weary the mind with ſuch vain, ſuperfluous thoughts?

Is it not folly, for a man to promiſe himſelf a long time of enjoyment of what he hath layd up? Was not he a fool that did ſo? *Luke* 12.20.

Who knowes whether he ſhall live to ſee the next day, or when it is come, what it will bring forth? *Prov.*27.1.

Sufficient unto the preſent day, is the evil thereof.

The evil of Care.

The evil of Affliction.

The evil of Temptations.

The evil of Interruptions in ſeeking the Kingdom of God, and the Righteouſneſs thereof.

Let the morrow take thought for the things of it ſelf

uſe 2. Here then be exhorted to ſhun ſin with all carefulneſs, as that which makes a man a very Fool: And here we cannot be too wary; for we are ſo beſet on every ſide with (the folly) of ſin, as St. *Paul* ſpeaks, *Heb* 12.1. That we can hardly eſcape it. If we fall not into groſs ſins in themſelves, yet you ſee how eaſily we may fall ſhort, even in good duties, from the Rule of right Reaſon, and ſo become guilty of ſinful Folly.

I might preſs this my Exhortation by many Arguments; but, I ſhall only name unto you the future and eternal reward both of wiſdom and folly: Which (I truſt) will work a warineſs in your ſouls. They that are wiſe, ſhall ſhine as the brightneſs of the Firmament. *Dan.*12.3. The fooliſh ſhall not ſtand in Gods ſight, *Pſal.*5.5. Take

both

both rewards together, *Prov.*3.ult. The wise shall inherit Glory, but shame shall be the Promotion of Fools.

use 3. This, as it may make us wary in avoyding the Folly of sin; so, let it cause us diligently to apply our hearts unto true Heavenly Wisdom: that, with the wise Builder, we may build our salvation upon Christ the Rock, the precious Corner-stone, the sure Foundation.

He that is wise, is wise for himself, *Prov.* 9.12. The men of this world are so in their generation; and shall not the children of Light be so in theirs.

What the wisdom of worldly men is, you have heard, a carnal, carking, crafty, solicitous wisdom: Or, as St. *James* sets it down, *Jam.*3.15. It is an earthly, sensual, devilish wisdom. But ours must be of another temper, and otherwise qualified; it must be pure, peaceable, gentle, easie to be entreated, full of Mercy, full of good fruits, without partiality, without hypocrisie. Such is the true wisdom that descendeth from above: Such let us labour to attain.

Motives.

Our Lord Christ exhorts us earnestly to get it, *Prov.*4.5.

It is worth our having, being of inestimable value, *Prov* 3.15.

It is a main Part of Gods Image, *Col.* 3.10.

Without it, we walk in darkness, *Prov.*4.19.

It never comes empty handed, but brings with it long life, wealth, honour, *Prov* 3.16.

It preserves a man, and keeps him from evil, *Prov.*2.11,12.

It is rewarded with a Glorious Inheritance, *Prov.* 3. *Ult.*

If these have any power with us, we will with all diligence

diligence ſeek after it.

Means.

The Means to attain it, are,

To diſclaim our own wiſdom: We muſt become Fools, that we may be wiſe, 1 *Cor.*3.18.

To ſubmit our ſelves to the Inſtruction of Chriſt, our great Counſeller, *Iſa.* 9. 6. In whom are hid all the Treaſures of Wiſdom and Knowledge, *Col.* 2.3.

To ſubmit our ſelves to the guidance of his Spirit, which, he hath promiſed, ſhall teach us all things, *John* 14.26.

To aſk it by fervent Prayer of God, who gives it liberally, *Jam.*1.5.

Being furniſhed with this, we ſhall be the better able to decline the folly of ſin, which, otherwiſe, even the beſt of Gods people are ſubject unto; which is,

The ſecond Branch of the Point, *viz.*

Branch 2. That Gods own people may be (and are too often) overtaken with, and fall into the folly of ſin: Where,

1. Of their Relation and Character,
2. Of their Weakneſs.

Partic. 1. Their Relation is ſet down in thoſe words, (his People).

But are not all men the Lords People, by right of Creation, of Conſervation? Have they not their Being from him? And doth not he ſupport them in that their Being?

They are, and have.

Yea, the *Jews* were the Lords People by Choyce out of all Nations, *Deut.*4.2. By many extraordinary Priviledges, *Rom.*9.4,5. Which were denied to all other Pople, *Pſal.*147.20. Yet

Yet beyond all this, there is a certain number of people, whom the Lord owns in a more ſpecial manner; in whom he hath a ſpecial and peculiar Propriety. They ſhall be mine, *Mal.*3.17. Thine they are, *John* 17.9.

Theſe, they are ſo the Lords People, as they are excluſively his; excluding all others, whom (in this Relation) the Lord takes no notice of.

All are his people, as they are his Creatures. The *Jews* were his People, as they were his Subjects. But theſe are his People in the greateſt nearneſs that can be: as Friends, as Sons, as Members, as Partakers of his Divine Nature, 2 *Pet.* 1.4.

Now this his ſpecial propriety and owning of them, the Lord is pleaſed to expreſs by certain Titles, and Favours of extraordinary regard toward them, to manifeſt in his Word. They are called

His holy ones, *Pſal.*83.3.
His known ones, 2 *Tim.*2.19.
His peculiar people, *Tit.*2.14.
His peculiar Treaſure, *Pſal.*35.4.
His Jewels, *Mal.*3.17.
A people near unto him, *Pſal.* 148.14.
His beloved ones, *Col.*3.12.
His accepted, choſen, predeſtinated, adopted ones, *Eph.*1.4,5. For whom he reſerves a Kingdom, *Luke* 12.32.

But how ſhall it be known who theſe are?

The Pſalmiſt gives us here in the Text an infallible Character of them; they are the Saints, his people, and his Saints.

The word [Saint] ſignifies holy. There is an holineſs by Faith, and an holineſs by Obedience.

By Faith, *Saints*, and faithful Brethren, *Col.*1.2.

By Obedience, *Pſal.*50.5. Gather my Saints together, that have made a Covenant with me by Sacrifice;

by

by the Sacrifice of themselves and their Wills, to me in their obedience, which is better then all Sacrifices, 1 *Sam.* 22. 10. That give up themselves (souls and bodies) as a living Sacrifice, holy and acceptable unto God, in their reasonable Service of him, *Rom.* 12. 1.

These two must go together: and (indeed) they cannot well be parted; the one being as the eye of the soul, the other as the hand. In vain doth the eye direct, where there is not an hand to work: and as vain is it for the hand to set it self to work, without an eye to direct. Obedience without Faith, is blind, and Faith without Obedience is dead; but joyn them together, and that man that is thus holy, truly faithful, and truly obedient, be is the true Saint: [illegible] Lord owns such, and only such for his people.

Use 1. For a man then to be bapt[illegible]d to make an outward Profession of the Faith of [illegible], this is not enough to make him a true Saint.

It is true, St. *Paul* by his own example, in *Col.* 1. 2. hath taught us to judge of all, that are baptized, and do make an outward Profession of the Faith, to judge, and hope of them according to the Rule of Charity; and (unless their notorious wicked lives do manifest the contrary) to esteem them to be Saints. Notwithstanding without all question, many thousands are baptized, and are Christians by Profession, who are far from being Saints, and ever shall be.

Neither is it enough to make a true Saint, for a man by vow, to dedicate and give up himself to the Service of God, as all do in their Baptism. For are there not many sacrilegious wretches, who though they have so done, yet rob God of what by vow they have given unto him; treacherously deserting of him, and giving themselves up to the service of the Devil, the World, and their own corrupt Flesh?

Neither

Neither doth a man preſently become a Saint, aſſoon as he is admitted a Member of a Gathered Church. As to their ſincerity, they may ſtill be Hypocrites: and as to holineſs of life, the practiſes of ſome of them, after their immembring, have been ſo abominable (as I have been certainly informed, by thoſe, whom I dare believe) that that Proverb may well be taken up againſt them, There are but few Saints in the Church, when the Devil carries the Holy Water.

Much leſs is it enough to make a true Saint, to be Canonized at *Rome*, and have a day aſſigned in the Calendar. Doubtleſs there are many in their Regiſter, whom the Lord will never number amongſt his Saints. No, it is only true Faith, and true Obedience that makes a true Saint.

Uſe 2. Are the Saints the Lords people? Here let us take notice of that high dignity, and thoſe extraordinary priviledges, to which the Saints are advanced and admitted: They are the Lords people; he owns them as his peculiar treaſure, and by ſuch his owning, they are intereſſed in all the Bleſſings, all the Promiſes contained in the Word, temporal, ſpiritual, eternal.

Their Priviledges are ſo many they cannot be numbred; ſo precious, they cannot be ſufficiently valued. Take a few (by way of Inſtance) by which, you may judge of the choyceneſs and preciouſneſs of the reſt. *Priviledges of Saints.*

The Lord is their King, *Rev* 15.3.
He keeps their feet from falling, 1 *Sam.* 2.9.
He preſerves their Souls, *Pſal* 97.10.
He preſerves them for ever, *Pſal.* 37.28.
Their death is precious in his ſight, *Pſal.* 116.15.
He will ſpare them, *Mal.* 3.17.
The Lord Chriſt prayes for them, *John* 17.9.
The Holy Spirit prayes for them, *Rom.* 8.27.

God

God admits them into the number of his Children, 1 *John* 3.1. And being so, they have,

Him their Father.
The Church their Mother.
The Lord Christ their Brother.
Kings and Queens their Nurses.
The Holy Spirit their Tutor.
The Angels their Guardians.
All the Creatures their servants.
The Bread of life their Food.
Christ's Righteousness their Cloathing.
Heaven their Palace.
A Kingdom of Glory their Inheritance.

Such many, many such Priviledges have the Lords People.

Such Honour have all his Saints.

Use 3. Doth the Lord own those only for his people, who are true Saints, true believers, truly obedient? Let us labour to gain an assurance to our selves that we are such, and then we may confidently build upon it, that we are Gods people.

That you may know whether you have true Faith, take these three Marks of true Faith in stead of many *Marks of Faith.*

1. True Faith is accompanied with a sweet peace in the soul; arising from the assurance that our sins are pardoned, and Christ's Righteousness made ours. Being justified by Faith, we have peace with God, *Rom.* 5.1.

2. True Faith purifies the heart, *Acts* 15.9. He, that hath true Faith, will still be cleansing himself from all filthiness of flesh and spirit, perfecting holiness in the fear of the Lord, 2 *Cor.* 7.1.

3. True Faith, where it is, begets love towards God, apprehending him as the Chief Good: Hence

the

the faithful have this Character in Scripture, that they are lovers of God, *Rom.* 8. 28. It stirs up likewise love unto all Gods Children, as bearing his Image, 1 *John* 5. 1.

That you may know whether your Obedience be true, or not, take these Marks of true Obedience. *Marks of Obed.*

True Obedience prefers Gods Will before our own; or any Commands of men, *Acts* 4. 19.

2. True Obedience is universal unto all, and every part of Gods Will, *Psal.* 119. 6.

3. True Obedience is alwayes accompanied with fear of offending God, *Heb.* 12. 28.

4. It is sincere and hearty, *Rom.* 6. 17.

5. It is zealous in good duties, *Tit.* 2. 14.

Now examine thy self by these Marks.

Hast thou true peace in thy soul?

Dost thou strive to cleanse thy soul from sin?

Dost thou love God and his Children? Thou hast true Faith.

Dost thou prefer Gods Will before thine own, or before mans?

Hast thou a respect to all his Will?

Art thou afraid to offend him?

Art thou sincere, and zealous in the Service of him? Thine Obedience is true.

And thy Faith and thine Obedience being true, thou art a true Saint, thou art of the number of Gods people, and interessed in all those Privileges, which belong unto them.

Use 4. Doth the Lord own the Saints for his people? Let wicked men take heed how they despise them, how they oppress, vex and persecute them: The Lord, (whose they are) is very tender over them: They who touch them, touch the Apple of his eye, *Zech.* 2. 8. They that persecute them, persecute Christ himself

Acts

Acts 9.4. They who vex and persecute them, vex and persecute those who shall be their Judges, 1 *Cor.*6.2. Who shall one day wash their feet in their blood, *Psal.* 58.10. and shall break them in pieces as a Potters Vessel, *Rev.*2.27.

Not by way of avenging of themselves, that belongs not to them, but in approving of the just Sentence of Christ against them; and rejoycing in the justness of that Vengeance, which, according to that Sentence, they shall see executed upon them, at that day, when the great Judge of the world will be so far from owning such, as dye in their Infidelity, and disobedience, that he will deny them before his Father and the holy Angels, *Mat.*10.33.

Use last. This may serve much for the Comfort of all Gods truly Faithful & obedient servants, and keep their spirits, under the worlds Contempt and Despight.

What though the World hate and reject them, and count them as the Off scowring of all things? Yet, the Lord owns them; they are his people, and so interested in those sweet Promises, and high Priviledges, wherein they that hate them, shall not be sharers.

Here likewise the Lords People (to their exceeding Comfort) may, as St. Peter adviseth, 2 *Pet.*1.10. make their Calling and Election sure.

For thus they may argue, upon Infallible Grounds:

If I am a Saint (whereof by my true Faith and Obedience I am assured) then am I effectually called. For, I am what I was called to be, *Rom.*1.7.

If I am a Saint, then I am sure I am elected. For, I am what I was elected unto, *Eph.*1.4.

If I am elected, then I am predestinated to Glory, and shall most certainly enjoy it: For, he that elected me, predestinated me, *Eph.*1.4. And whom he predestinated,

them

them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified, *Rom* 8.30. In his eternal Decree, which, in his good time, he will most certainly accomplish.

From hence (I say) may the Lords people draw exceeding Comfort. However, these sweet Comforts of theirs, cannot but be much allayed, by their sense of their weakness and frailty. For, though they are Saints, though the Lord owns them for his People; yet, are they subject unto sin, and are prevailed over by it, and fall into the Folly of it: Which is the next Particular in this Second Branch of the Point.

Partic. 2. That the Lords own people, his Saints, may, and do fall into the Folly of sin.

This is clear from the Text; they could not turn again to it, unless formerly fallen into it: Which in the present sad condition they are now in, guilty of the folly of some haynous sins, for which, they under-lye the sharp sense of Gods high displeasure.

I do not say, that they live or walk in sin, as do the Children of disobedience; but they may, and do fall into it, and that often; seven times a day, *Prov.* 24 16. In many things, *Jam.* 3. 2. And many, many wayes.

By Omission, Commission, Ignorance, Forgetfulness, Infirmity; by sinning against knowledge, Motions, Checks, Vows, Promises, Blessings, Patience, Chastisements, Mercies, Judgments; by Rashness, Inconsiderateness, Inconstancy, Negligence.

Beside their other-mens-sins, whereof they become guilty, by Commanding, Exhorting, Provoking, Consenting, Commending, Concealing, Conniving, Partaking, Defending, not Reproving, and other wayes.

That this is a most certain and sad truth, is evident

by those many examples of the Lords own people, and Saints, recorded in the Scripture, who have been thus overtaken, and thus fallen, and some of them shamefully, as *Lot*, *David*, *Peter*, and others, which I might Instance in: but that I delight not to discover the Saints Nakedness, but rather to cast over it, and conceal it with the Mantle of Charity.

The Saints then may, and do fall into sin; and it is no strange thing that they do so: For,

Reas. 1. They harbour their most deadly enemy in their own bosoms, which is continually fighting against their souls, 1 *Pet.* 2. 11. I mean, their fleshly part, that Corruption which remains in them, which is continually hindring of them in the performance of that which is good, so that the good they would, they do not, and as constant by disposing of them to that which is evil, so that the evil which they would not, that they do, as St. *Paul* bewayles his own weakness in this respect, *Rom.* 7. 19.

Can a man carry a Serpent in his bosom, and not be stung or bitten? *Mulier longe, Libido prope*, &c. saith one of *David*; though *Bathsheba* was a good distance off in her Garden, yet *David's* Lust was lodged in his own bosom.

2. It is no strange thing, that the Lords own people, and Saints should thus be overtaken; when Satan their Adversary, as a roaring Lion, goeth about continually seeking to devour their souls, 1 *Pet.* 5. 8. and to wound them with the fiery darts of his Temptations, *Eph.* 6. 16. An Enemy most secret, subtil, malicious, vigilant, violent, indefatigable, as St. *Paul* sets him forth, *Eph.* 6.

Yea, the more eminent the Lords people are for Piety, the greater their Sanctity, the more violent are his Assaults. For, he looks upon such, as the worst enemies

of

of his Kingdom, as Leaders in Piety: And if he can but prevail over one of them, he knows they ſeldom fall alone; and that by their fals, the greater ſcorn will redound to Religion, and the greater diſhonour and Blaſphemy to the Name of God; which is none of the leaſt of that malicious Spirits Aims.

3. It is no ſtrange thing that the Lords own people, and Saints ſhould thus fall, when the Lord withdraws his ſupporte, and leaves them to themſelves. It would (in ſuch a caſe) be ſtrange, if they ſhould not fall.

If the Lord ſupport his people with his Grace, that is ſufficient for them, 2 *Cor.* 12. 9. And they are able to do all things through Chriſt ſtrengthening of them, *Phil.* 4. 13. But on the other ſide, without him they can do nothing, *John* 15. 5.

Now the Lord is pleaſed oft times to leave his own people, and to withdraw his ſupport (as for many other Reaſons known to himſelf, ſo)

Leſt they ſhould preſume of their own ſtrength.
Leſt their holineſs ſhould puffe them up.
To exerciſe their Faith in him their Supporter.
Their Devotion towards him their Raiſer.
Their Watchfulneſs againſt their Malicious and ſubtil Supplanters.
Their Charity towards their weak Brethren, *&c.*

Uſe 1. This then gives a Check to that ſpreading (and by too many too readily entertained) errour, that Gods people cannot ſin: Not ſin! The Examples I touched, with theſe Reaſons I have given, make it moſt clear, that they may, and do, and (in ſome caſes) that they cannot but ſin.

Obj. But in defence of this Errour, that of Saint *John* is urged; 1 *John* 3. 9. Whoſoever is born

of God doth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God

Answ. We answer out of the same Apostle, and the same Epistle, 1 *John* 1 8. If we say we have no sin, we deceive our selves, and the truth is not in us. So, *ver* 9 If we confess our sins, he is faithful and just to forgive us our sins. So likewise, *v.* 10. If we say we have no sin, we make him a lyar.

Quest. But how then are Gods Children said not to sin?

Answ. I answer, They are said not to sin in respect of their spiritual part: The Spirit is that seed of God, which is in them; and in reference to that part of the soul which is renewed after the Image of God, and sanctified by the Spirit, they cannot sin.

But, beside this, there is in them flesh, the remains of Corruption, the carnal part; in regard of which, they are said to have sin, and to commit sin, and to serve sin. St. *Paul* makes this clear, *Rom.* 7. *ult.* Where he saith of himself, (what is most true of all the Lords People and Saints) With the mind I my self serve the Law of God, but with the flesh the Law of sin.

To say then, that the Lord people, his Saints cannot sin, as if whatsoever they did, had not the guilt of sin cleaving unto it, it is a bold and high Impiety; savouring too much of Pharisaical Arrogance and Jesuitical Perfection.

How much better doth it become the Lords People to acknowledge in all humility with St. *James*, that in many things we offend all: and with St. *Paul*, *Rom* 7 14. That we are carnal, sold under sin; and that in us (that is in our flesh) dwelleth no good thing, *v* 18

use 2. May and do the Lords People and Saints fall into the folly of sin? Let this make us sensible of our own weakness. If the best may fall, and often do fall into sin, how

how shall weak Christians be able to stand?

To Will may be present with us, but how to do that which is good, we cannot find in our selves, or how to shun that which is evil. Let us not then presume of any strength in us; but let him that thinketh he standeth, take heed lest he fall, 1 *Cor.* 10. 12.

You see how dangerously we are beset by our own Corruption, by Satans Temptations; and how dangerously exposed, upon the Lords withdrawing of his support. How doth it then behove us to be watchful, and to sue unto the Lord by earnest Prayer not to leave us to our selves, but to put under his hand, and to keep us from falling.

Use 3. Here people are taught not to be rash and hasty in their Censures of any of the Lords people, when unhappily fallen. It may be, it was upon some violent passion or strong temptation. Look into the constant Tenor of their Lives, if that be generally good, if they strive to keep a good Conscience in all things, towards God, and towards men; if their Constant endeavour be, to walk worthy of God unto all pleasing, notwithstanding such their fals, they are still his people, still his Saints.

When they are fallen by occasion into a Fault, into the folly of sin, it behoves their Brethren to restore them in the spirit of meekness, considering themselves lest they also be tempted, *Gal.* 6. 1. We are as weak as they, as dangerously beset as they, and have fallen, or may fall as they.

But far be it from any to rejoyce in their falls, to scoffe at them in their falls: These are the Saints.

And much further, be it from any, that bear the Name of Christian, to encourage themselves to sin by their fals. If they, why not I? Such Language is a sad sign of a Soul yet under the Dominion of Satan; of one in whom sin reigns, that is ready to take any occasion to

obey it in the Lusts thereof.

I must tell such, that as yet they are not of the number of the Lords people, that they are none of his Saints. If they were, they would make a better use of the fals of their Brethren; they would pity them, mourn over them, and pray for them; and that not only out of a sense of their weakness: but likewise (and chiefly) out of a sad apprehension of those disturbances, and unsettlements which they cannot but know will follow in their souls, upon such their follies, upon such their fals, which is the Third Branch of the Point.

Branch 3. That when the Lords people and Saints do fall into the folly of hainous sins, they lose their Peace; and great disturbances, perplexities, unsettlements do thereupon arise in their souls.

This is clear out of *v.* 6. a little above the Text: Where you may perceive, that the Lords hand was so heavy upon his people, that they were brought down even to the very gates of death. Wilt thou not revive us again? Reviving is a restoring to life; as if they had been (in a manner) stricken dead with the sense of the Lords wrath upon them, they were so distracted, so disturb'd, and unsetled. They lived as to the natural life, but, as to Gods Favour, inlwhich alone is true life, *Psal.* 30. 5. to this, they were dead, as to their sense and apprehension.

It is not thus with men of Brawny, benummed Consciences. Custom in sin hath bereft them of all sense, either of it, or of wrath deserved by it. But the Lords people, their souls are of a more tender and soft temper: and (as in all known sins, so especially) in sins of an hainous nature, in devouring sins, that lay the Conscience waste, their Conscience faithfully performs its Office, and tels them, thus and thus hast thou done: Whereupon, their former peace vanisheth, and their souls

ſouls are filled with perplexities and perturbations, upon application of the Word unto their actions.

Reaſ. The Word that ſets down the ſentence of God againſt ſuch and ſuch ſins; ſo and ſo will I deal (ſaith God) with ſuch and ſuch ſinners.

The ſoul aſſumes by acknowledgment of its own wicked ſtate, accuſing it ſelf as guilty of thoſe ſins.

And thereupon, it cannot but conclude and paſs Judgment upon it ſelf, that it is juſtly liable unto the puniſhments threatned.

And hence upon ſerious conſideration of what it hath done, and what it hath deſerved, it becomes much troubled, perplexed, unſetled.

Somtimes (indeed) it ſo fals out, that the Lords people do not preſently upon their fals, make this application; by reaſon they do not preſently conſider their actions, and weigh them, and compare them with the Law of God, as it was with *David*, 2 *Sam.* 12. 5. 6. Who was quick and ſharp in his ſentence againſt the rich man, that had taken away the Ewe-lamb from the poor man; but conſidered not what he had done to *Uriah*, in taking away his wife and his life, nor what he had deſerved by it.

But, whenſoever the Application is made, (and it ſhall be at ſome time or other) the ſoul loſeth its former peace, and becomes exceedingly troubled, perplexed, unſetled, even to the breaking of the bones, *Pſal.* 51. 8. to the wounding of the ſpirit, *Prov.* 18. 14. the ſmart whereof is inſufferable, and the weight inſupportable.

O! unleſs the Lord himſelf uphold the ſoul in this ſad condition, under this pain and preſſure, who can endure it? Who can bear it? or who is able to expreſs it! The heart knows its own grief, as to temporal ſufferings, or its ſorrow for ſin; but for that pain, and load, and

trouble, and horrour, that accompanies the wounded spirit, it is (as its contrary peace) past utterance, past understanding.

Yet, that I may (in part) acquaint you with the wofulness of that condition, which the sin-burdened soul lies groveling, and labouring under: Know,

That when it is brought into this condition, by the Application of the Word unto its actions, the Word hath truly performed the Office of a sharp two-edged sword (to which, it is compared, *Heb.*4.12.) cutting on both sides, and making two great gashes,

Two wounds or deep wounds in the heart.

In the apprehension of the losse of God.

In the fear of his Wrath.

We have both of them before the Text.

Wilt thou not revive us? There is the Apprehension of the losse of Gods Favour, the life of the soul, *v.* 6.

Shew us thy Mercy, and grant us thy salvation, *ver.* 7.

There they deprecate wrath, and sue to have it removed; from the seizure whereof they knew, that, without Mercy, they could not be saved: But it would burn against them, and be drawn out, and continue upon them.

1. Then, the Lords people and Saints, when fallen into the Folly of hainous sins, they lose their Peace, and are disturbed and unsetled in their Souls, and deeply wounded with the Apprehension of losse.

Of the losse of God, Christ, the Spirit.

God hides his Face, and they are troubled.

Their Faith in Christ is seemingly dead, and

and his Blood to them as a Fountain ſealed up.

They cannot find any effectual workings, no not ſo much as (thoſe diſcoveries of life) the leaſt ſtirrings of the Spirit in their ſouls.

They cannot pray with Confidence. They cannot (as formerly) rely upon, and ſhrowd themſelves under Gods wing for Protection: their hedge of defence is broken down, and the Tents of thoſe heavenly Guardians, the Angels, formerly pitched about them for their ſafety, are overthrown.

So that in this regard, they are in a worſe eſtate, (for the time) then when firſt freed from the power of Darkneſs. Then they were wounded and pricked at their hearts, and had fearful apprehenſions of wrath: But, now, beſide that, they feel the ſmart of this wound of loſſe.

And this is all the good we get by ſin, it robs us of our God, it makes a ſeparation between him and us, and cauſeth him to hide his Face from us, *Iſa.*59.2.

Happy is that people, whoſe God is the Lord, *Pſal.* 144. *ult.* He is all-ſufficient, the Saints enjoy all things in him, while they are his, and he theirs; all things are theirs, and they are Chriſt's, and Chriſt is Gods, 1 *Cor.*3.22.23. But, on the other ſide, when he is loſt, Chriſt is loſt, the Spirit is loſt, all is loſt and gone.

And the loſs is yet the greater, and the wound the deeper and more ſmarting, according to the Saints love towards God. It goes to the heart of a man to loſe what he loves. Take away the worldly mans wealth (which is his god) you rob him of his life. *Micha* thought he had loſt all when he had loſt his Idol, *Judges* 18. 24. *Mary Magdalen* loved much; and when ſhe could not find the body of her beloved Lord in the Sepulcher, how ſadly doth ſhe mourn? *John* 20.15.

Much

Much more must it needs go near unto the Saints, when labouring under the burden of sin, they seek for him, whom their soul loveth, and he is gone, and not to be found: This, this strikes deep, and makes a wide gash and wound in the Soul.

Yet, this is not all the misery the Lords people find, and feel, when fallen into the folly of heinous sins: For, beside this of losse, they undergo,

2. The fear of wrath, another smarting wound upon the soul. Wrath, or Vengeance, or Punishment follow sin, as the shadow doth the body. A wicked world called for a deluge of water, *Gen.*6.5. The loud-crying and grievous sins of *Sodom* and *Gomorrah* fetched fire and brimstone from Heaven upon them, *Gen.*18.20.-19.24. *Job* by a question sets it beyond all doubt or dispute, that destruction is to the wicked, and a strange punishment to the workers of Iniquity, *Job* 31.3. Evil, saith the Psalmist, shall hunt the violent man to overthrow him, *Psal.* 140.11. It follows a wicked man upon the scent like a Blood-hound, and shall never leave, till it overtake him.

And the Saints know, that the Lord is just; that, though he delights not in the destruction or punishment of his Creature, yet he delights in his Justice, according to which, punishment is executed upon sinners.

They know that God, who is the God of Order, suffers nothing to be out of order; and therefore, that he will bring their sins (which in themselves are nothing but Anaxy and disorder) that he will bring them into order by punishment. By sin they have run out, and broken out of the order of his Mercy: and now they cannot but fear, that he will force them into the order of his Justice. For, there is no respect of persons with him; but, every soul that doth evil must expect tribulation and anguish, *Rom.*2.9.

Thus,

Thus, in the former wound of loſſe, God hides his face from them; and now in this, they are as ready to flee from, and hide themſelves from him.

For, though the eternal and ſecret bond of his Love of good will, depending upon their Election, cannot be broken: Yet, that of Friendſhip, which depends upon Faith and Holineſs (as to ſenſe and exerciſe) is for the time diſſolved: So that while they continue in their ſins, God deals with them as with enemies, and they cannot apprehend him under any other Notion, then as an incenſed, provoked God: Nor can they look for any thing from him, but the dreadful effects of enmity and wrath.

Thus they are, not only troubled with the hiding of his face from them, but they likewiſe ſuffer his terrors, with a troubled mind, being (in a manner) diſtracted under them and cut off by them, while his fierce wrath goeth over them, *Pſal.* 88. 15, 16.

Ob. But if the Lord deal thus with his people & Saints, how doth he ſpare them as he promiſeth? *Mal.* 3. 17. Are theſe the effects of his Fatherly pity towards them?

Anſw. I anſwer, The Lord deals thus with them for their good; his puniſhments are unto them medicinal: he wounds them for the health of their ſouls: he hides himſelf from them,

That they may know what it is to want him.
That they mourn for his abſence.
That being loſt, they may ſeek him with the more diligence; and having found him,
May prize his preſence.
May cleave more cloſely unto him.
May take heed how they loſe him again.

He makes them ſenſible of his wrath,

That they may the more deteſt, and more wari-

ly

ly ſhun the folly of ſin for the time to come, which drew his wrath upon them.

That they may ſet the higher eſteem upon their Peace, when he hath ſpoken it unto their ſouls.

Uſe 1. Here then we may have a gueſſe at the infinite ſufferings of the Lord Chriſt, which in his ſoul he underwent for ſinful man.

For, doth the Lord deal thus ſharply with his people, and Saints, to lay load upon them, to wound them, to hide himſelf from them, to affright them with terrors and that but for ſome few ſins, it may be but for one or two?

What then did the King of Saints himſelf in our Nature undergo, when he had the weight of the ſins of an whole would lying heavy upon him? when he was wounded for the tranſgreſſions of an whole world of ſinners? When in his Agony in the Garden, he ſweat many great drops of blood? When on the Croſſe, his Father had ſo hid his Face from him, upon the Divinities momentany withdrawing the ſenſe of its ſupport from the Manhood, that he cried out, My God, my God, why haſt thou forſaken me?

When he had ſuch a true ſenſe of his Fathers wrath, due to man for ſin; that he might well take up thoſe words of his Prophet, *Lam.* 1.12. O, all you that paſſe by, behold, and ſee if ever ſorrow were like unto my ſorrow, wherewith the Lord hath afflicted me, in the day of his fierce wrath?

Did he undergo thus much for us? Let not us then think any thing too bitter or ſharp, which we may undergo for him, or for our own ſins.

Alas! our woundings are but gentle ſtroakings, to what our Lord Chriſt ſuffered; who is pleaſed, in wounding of his people, to conform them in ſome meaſure to his

his own sufferings, that afterwards they may reign with him in Glory, *Rom* 8.17.

use 2. When therefore you see any of the Lords people in this distressed condition, labouring and languishing under the burden of their sins, passe not your censures upon them rashly, as if they were distempered and beside themselves; but know,

That they are under Gods sore pressing hand; that he hath wounded them for the health of their Souls; that he hath cast them into the hot Furnace of his fiery indignation: that, being purged and purified from the drosse, they may come forth like refined Gold, fit to make Vessels of honour for himself.

use 3. Here let us be taught to walk warily, to work out our salvation with fear and trembling, ~~to serve our God with fear and trembling~~, to serve our God with reverence and godly fear; knowing that he is a consuming fire, and that it is a fearful thing to fall into the hands of the Living God.

use 4. Doth the Lord deal thus severely with his people and Saints, when fallen into the folly of heinous sins, to raise such tempests in their souls? Yet let them not when brought low under his heavy hand, despair of Mercy.

The Lord is pleased sometimes to bring his own people even to the brink of despair, as I could instance in a Gentlewoman (*I* suppose) the Grand-mother to a Family of good note, and worth in *Essex*. I had the Relation from a true servant of God, who at that time (or not long after) lived in the Family. And therefore I do confidently believe it, and so set it down for a known truth.

This Gentlewoman, labouring under the burden of her sins, had so far cast away all hope of Mercy, that having

ving a pure Venice-Glass in her hand, in the extremity of her Agony she threw it with violence against the ground, saying, she was as sure she should be damned, as she was, that that Glass would break.

But the Lord was pleased at that instant, to raise her to an hope of pardon upon her repentance, and so to an hope of salvation by a strange means: For, the Glass (though so pure, and cast with such violence) did not break, but was taken up whole.

Whosoever then may be, or are in this sad condition, let them by all means take heed of offering so high an indignity and affront unto God, as to despair of his mercy; as if his mercy, which is above all his works, were overcome by our sins; or his hand so shortned, that he could not save; or the Fountain of Christ's Bloud, opened for sin and for uncleanness, were dried up.

Our sins may be greater then we can bear; but they cannot be greater, or more then he can forgive.

Neither let any defer the Cure of their wounds, until they do stink, and corrupt through such their Foolishness of delaying; but let them hasten with speed unto the only soveraign remedy for their recovery.

Let them bath and supple them with the tears of true repentance: Let them apply unto them the Balm of Christ's Merits; and they will find (in Gods time) health and settlement in their Souls; their broken bones shall rejoyce; and the Lord will again cause the light of his countenance to shine upon them, and will speak peace unto them: Which is the

2 Observation.

Doct. 2. That, when the Lords people do, by unfeigned Repentance and true Faith in Christ, turn from their Folly of sin, the Lord (in his good time) will most certainly speak peace unto them.

This

This Point hath Two Branches.

1. That Repentance and Faith are the only means to recover the wounded ſoul, and to obtain its Peace.

2. That, when the Lords People do ſo turn from their folly of ſin, the Lord (in his good time) will moſt certainly ſpeak peace unto them.

Branch 1. The firſt Branch directs us to a two-fold way or Means, for the recovery of the wounded Spirit; Repentance and Faith. 2 *Means.*

The firſt Means is Repentance.

We ſpeak not of that Repentance (at preſent) which is required upon mans firſt Converſion; but of that which is required after the fals of the Saints, which is called *Tabula poſt Naufragium*, a Board or Plank to bring a ſinner ſafe unto the ſhore of Mercy, when his ſoul is wracked upon the Rock of ſin.

Which Repentance is nothing elſe, but, an hearty bewayling of ſin, with a ſerious ſtudy and endeavour, in the uſe of all other good means, to regain the loſt favour of God.

This in Scripture is called by ſeveral names, which do include the diſtinct acts of true Repentance.

It is called the breaking of the heart, *Pſal.* 51.17.

A rending of the heart, *Joel* 2.14.

Changing of the mind, *Rev.*2.5. Where the Word which is there rendred (repent) doth properly ſignifie a changing of the mind from evil to good.

In theſe Three words, of breaking, rending, changing, the parts of true Repentance are contained.

The heart is broken, in the Confeſſion of ſin.

It is rent, in ſorrow for, and deteſtation of ſin.

The Mind is changed, in reſolutions againſt ſin, and for better Obedience.

Theſe

These then are the Four Particulars I shall briefly speak of.

The Lords People being, by reason of hainous sins wounded in their souls, if they desire recovery, to regain the Lords Favour, and to be restored to their former Peace and Settlement; they must repent them of their sins, that is,

Four Acts of Repent.

They must confess them.
They must be sorry for them.
They must hate them.
They must resolve against them, and all other; and upon better obedience for the time to come.

Act 1. Wouldst thou have Peace spoken to thy soul confesse thy sins unto God. If we confesse, God is Faithful and just to forgive, 1 *John* 1.9. If we confess and forsake, we shall have Mercy, *Prov.* 28.13.

Crude, indigested matter in the stomack causeth much gnawing and trouble there; but assoon as it is cast up, the stomack is at ease. The Comparison is but homely; but it is the Spirits own Dialect, good enough for sin, which cannot be made too loathsom: Out with it then, vomit it up by Confession, and thy soul will be setled, and at ease.

But what need we confess our sins to God, doth not he already know them?

Yes, he doth, but he would have thee to know them, he would have thee sensible of their hainousness; and of that Corruption of thine heart, which secretly conspiring with thine Arch Enemy, hath insensibly led thee to those Follies, whereby thou hast lost thy God, and provoked his wrath against thee.

That thou maist perform this duty in an acceptable manner, take notice of these requisites to, and discoveries of true Confession.

Marks.

Marks. 1. There must be a pre-disposing and preparing of the heart unto this Duty, by fore-consideration of the necessity thereof. I said, I will confess my sin, saith *David*, *Psal* 32.5 I will go unto my Father, and say unto him, *&c.* said the Prodigal, *Luk.* 15. 18.

2. There must be a performance, as well as a preparation. He that rests himself at, I will confess, may be far enough off from Mercy, from Peace. *David* proceeded to an actual Confession. The Prodigal arose, and came to his Father, and said, Father, I have sinned, *&c.*

3 Confession must be particular of all known sins. This is the true breaking of heart, which must not only be attrite or broken into great pieces in the acknowledgment of some notorious, scandalous sins; but it must be contrite, broken and pounded to powder, in the confession of all our known Follies, all our known sins; especially those of newest discovery, and of latest Commission: Thus did *David*, his secret faults were wrapped up in a general Confession, *Psa.* 19. 12 But, his Murder and Adultery, acknowledged in particular, *Psal.* 51. So the *Israelites*, 1 *Sam.* 12. 19. They confessed in general that their sins were many; but in particular, that to them they had added that evil, to ask a King. *Paul* thought it not enough to confess in general, that he was sold under sin, *Rom* 7 But makes a particular acknowledgment of his heinous known sins, 1 *Tim.* 1. 13.

4. In true Confession, there will be an aggravating of sin, a striving to set it forth in its own loathsomness, and deformity I have sinned against Heaven, and against thee, said the Prodigal, against thee, so loving, so tender a Father, who so carefully made st a Provision for me, which most profusely I have wasted. So the *Israelites*, we have sinned in asking of a King; we have

ſhewed our ſelves weary of that Goverment the Lord had appointed over us: We have moſt unthankfully rejected his Prophet, who hath carried himſelf ſo uprightly, that none of us can charge him with the leaſt act of Injuſtice, and ſo we have rejected God himſelf. So St. *Paul* aggravates his ſins, calling himſelf the chief of ſinners. That he, that had been ſo bred, and knew ſo much, that he ſhould be ſuch a cruel Perſecuter, and Blaſphemer.

O, I have ſinned againſt knowledge, Mercies, Patience, Chaſtiſements, Vows, Promiſes, Means, Motions, Checks; after this manner doth the ſoul aggravate its ſinful Follies in its Confeſſion.

5. In true Confeſſion there will be ſhame: A Saint will bluſh in ſecret, to think that his ſoul, which Chriſt hath married to himſelf in righteouſneſs, ſhould be ſo polluted and defiled.

What fruit had you then in thoſe things whereof ye are now aſhamed? *Rom.* 6. 21.

Sin is alwaies attended with ſhame, either with a reproachful ſhame from others, or a penitent ſhame in ſecret, or a confounding ſhame in the end.

Some indeed are ſo hardned, that (as *Jeremy* ſpeaks, *Jer.* 3. 3.) They have Whores Forheads, and refuſe to be aſhamed: But, the truly penitent ſoul, in its Confeſſion, acknowledgeth with *Daniel*, *Dan.* 9. 7. That righteouſneſs belongeth unto God; but unto us Confuſion of Face, becauſe we have ſinned againſt him.

6. Laſtly, In true Confeſſion, there will be an acknowledgment of our unworthineſs. *Jacobs* Language is, I am not worthy of the leaſt of all thy Mercies, *Gen.* 32. 10. The Prodigals, I am not worthy to be called thy Son, *Luke* 15. 21. St. *Pauls*, I am not meet to be called an Apoſtle, 1 *Cor.* 15. 9. The ſoul caſts it ſelf low at the Foot-ſtool of God, with humble thoughts of it ſelf.

The

The confessing Penitent calling himself dust and ashes, with *Abraham*; a worm, with *David*; a dog, with the *Syro-Phenician*; thinking that he never keeps distance enough, or is low enough in his Acknowledgments.

Act 2, The second Act of true Repentance is, sorrow for sin. This (with the next, of hatred of sin) is included in the word (rending) which the Prophet *Joel* useth, alluding therein to the practise of the *Jews*, who did use to rend their Garments, upon the sight or hearing of any sad or loathsom thing; as *Jacob* did for the loss of his Son *Joseph*, *Gen.*37.34. and the High Priest, at the (supposed) blasphemy of Christ, when he said, he was the Son of God, *Mat.*27.65.

Wouldst thou then have thy wounded soul recovered, and thy lost Peace restored? rend thine heart in unfaigned sorrow for thy sinful Follies.

Sorrow (in it self) is a grief of the mind, arising from a mans suffering by that, which he abhors as hurtful to him.

In relation to sin, it is twofold.

Vicious Sorrow. And,

Godly Sorrow.

The first hath only respect to that punishment, which sin hath deserved: Such was that in *Cain*, in *Judas*, and is in many wicked men; who have sometimes a kind of sorrow and remorse; but it is not so much, for the sin it self, or indeed not at all for that; but, in respect of that punishment, whereunto by sin they have made themselves liable: Such doubtless, is in the Damned in Hell, who are grieved for the punishment which they feel, but not for the sin that deserved it.

The second, namely, Godly Sorrow, is such as is in the Lords people, upon their Repentance, after their Falls. Which may have a subordinate respect unto the

punishment, unto the wrath of God, who is a consuming fire; as St. *Pauls* exhortation thereupon, makes it clear, *Heb.*12.*ult.* And so likewise his perswading of men, upon his knowledge of the Terrors of the Lord, 2 *Cor.*5.11.

But the principal Object, which godly sorrow hath a prime and special respect unto, is, the offence against God, as it is a violation of, and transgression against his most holy Will.

O, the Saint of the Lord grieves, and mourns in his soul, that by his Follies he hath offended his good God, his loving Father, so gentle, so merciful, so gracious, so patient, so slow to anger, so ready to pardon: This goes near him, this doth exceedingly afflict him. Though it may be, the temper of his Body is such, that not a Tear fals from his eye; yet he would willingly if he could, that his heart should weep tears of Bloud, for those his sinful Follies, whereby he hath provoked such a God, such a tender and loving Father.

This Sorrow is known to be true and unfaigned, by those six effects of Godly Sorrow, which the Apostle sets down, 2 *Cor.*7.11. Which are,

Marks.

1. Carefulness.
2. Indignation.
3. Fear.
4. Zeal.
5. Desire.
6. Revenge.

The Apostle there adds a Seventh Effect of the godly Sorrow in the *Corinthians*, which he cals defending or clearing of themselves; in the Greek it is ἀπολογίαν, which signifies defence: which I conceive, was an act proper only unto them, in reference to the incestuous persons sin, which they (by way of defence) cleared themselves

themſelves of, as not being guilty of approving thereof, much leſs, of glorying therein, as they are charged, and ſo cannot be taken in as a conſtant Mark of true godly ſorrow in whomſoever.

1. Then, True ſorrow for ſin makes a man careful to ſhun all ſin for the time to come; eſpecially that, or thoſe late Follies, wherewith he was overtaken. He will with all wariness ſhun the occaſions which may draw him again into it: He that hath once fallen into a dangerous Pit, and is eſcaped out of it, will take heed, how he comes near the Brink of it again.

The ſorrowful Soul will not only be ſhy of known ſins, which he knows to be ſuch; but he will abſtain from all appearance of evil, 1 *Theſ.* 5. 22. If he hath but the leaſt ſuſpition of it, he carefully declines and avoyds it.

2. The Second Effect is Indignation, which (in it ſelf) is a grief at the proſperity of thoſe, whom we think unworthy of it.

In reference to ſin, it is a mixture of grief and anger, againſt a mans own Corruption; that it ſhould ſo prevail over him, and enſlave him; that he ſhould be compaſſed about with ſuch a body of death, from which he knows not which way to be delivered.

Such a mixture of Paſſion, was doubtleſs in St. *Paul*, ſtirring againſt his croſs Fleſh or Corruption, that warred againſt the Law of his mind, and was ſtill at his Elbow, and preſent with him, to hinder him in doing good, and to put him on to do that which he hated; his indignation was ſo ſtirred againſt it, that he cries out, O wretched man that I am, who ſhall deliver me from this body of death? What a wretched condition am I in? Is there no way for me to be freed from it? *Rom.* 7. 24.

3. True ſorrow for ſin, is fearful of falling again,

The Saint of God upon his Follies, which he now bewayles, is made ſenſible of his own weakneſs; he hath fallen, and may again, and therefore he walks in continual fear. He knows his carnal part is as treacherous as ever, and the Devil as malicious againſt him as ever, and his Aſſaults as violent; and he knows not how ſoon the Lord may leave him to himſelf; and then in what caſe he ſhall be, his late experience of diſturbances, perplexities, troubles, wounds, loſſe, wrath, can tell him a ſad ſtory.

4. He that is truly ſorry for ſin, his deſire is vehement and earneſt, that he may pleaſe God for the time to come. What would he not now do to win his Favour? His own corrupt will hath formerly miſled him, to the provoking of his God; but now he ſubmits it unto Gods Will in all things. Let him command what he will, he is ready to obey it: Let him reſtrain him in any thing, he declines it. Let him lay upon him what he pleaſeth, he patiently undergoes it. Let him defer to anſwer his Prayers, he waits Gods time. In a word, the vehement and earneſt deſire of his ſoul is, that he may walk worthy of the Lord unto all pleaſing, by a dayly improving in the knowledge of him, and by a further fruitfulneſs in every good work.

5. He that is truly ſorry for ſin, he becomes zealous againſt ſin, as that which is ſo offenſive unto his God. Thus *David*'s zealous ſorrow appeared in his Tears: For, his eyes ran down with Rivers of water, becauſe men kept not Gods Law, *Pſal.*119.136. *Lot*'s righteous ſoul was vexed with the filthy Converſation of the *Sodomites*. Eſpecially he is zealous againſt ſin in himſelf.

He is zealous of good works; he takes delight in them The wayes of Wiſdom (or of Chriſt) they are pleaſantneſs unto him, *Prov.*3.17. He is diligent in good duties, he is fervent in ſpirit, ſerving the Lord,

Rom.

*Rom.*12.11. He is often thinking and talking of that which is good, and rejoyceth to see others do that which is good. He remembers whence he is fallen, to what a fair degree in Grace he had formerly attained; and now he strains himself to the utmost to recover it, and to go beyond it.

6. He takes revenge upon himself for his former follies, by watching, fasting, praying, by denying himself in those Contents, which otherwise without offence he might freely enjoy.

This Effect of Revenge some Commentators would find in the broken heart, *Psal.* 51.17. Where the word is, *Cor confractum, contribulatum*, that is, (say they) *fractum & tribulatum cum corpore*, broken, or ground, or threshed with the body. The body therefore (as thence they would infer) must be a sufferer with the heart in true Confession.

Whether the word will bear such a meaning or not, I contend not. It is enough we have St. *Pauls* example for it, 1 *Cor.*9.27. We may, nay ought to keep under our bodies, and bring them into subjection, that so they may be the fitter to joyn with our souls in Gods Service: though, by so doing, we cannot satisfie for the least of our sinful follies.

Act 2. The heart must be rent in the hatred and detestation of sin. And the High Priest rent his cloaths, saying, he hath spoken Blasphemy.

That sin is most loathsom and hateful, is evident from those Comparisons, by which its Loathsomness is set forth in Scripture. It is compared to the Leprosie, to menstruous rags, to pollutions of the Birth, to vomit, to mire, *&c.*

And because it is so loathsom and abominable, therefore doth the Lord hate and abhor it, as is to be seen *Prov.*6. *Psal.*5. [illegible] and in many other places. In every [illegible]

The Lord is in his Eſſence and Nature, moſt pure; and therefore doth he naturally and eſſentially hate all filthineſs and impurity. And as he hates ſin, ſo do his people and Saints, from the firſt moment of their Converſion, of their beginning to be his people. Indeed their hatred againſt it, at firſt is not ſo manifeſt as afterwards: The Heifers will low after their Calves. Yet, there is a ſecret diſlike in the ſoul againſt it: the Will begins to be ſet againſt it; and their diſlike gathers ſtrength, and increaſeth by degrees, until it doth become a down right hatred. Then they can truly ſay, I hate every falſe way with *David*, *Pſal.*119.104. I do the thing that I hate, with St. *Paul*, *Rom* 7.15.

And becauſe they themſelves know it to be ſo hateful, therefore do the Saints ſo earneſtly exhort others to hate and abhor it: Thus *David*, *Pſal* 97. 10. See that ye hate the thing that is evil. So *Jude* 23. Hate the garment ſpotted with the Fleſh.

And this, becauſe, upon their Converſion, their Souls being united unto God, they begin to love him, and ſo cannot but abhor that, which he abhors and hates.

Thus *David* takes his Motive to ſtir up the Saints to hate evil, from their love of God, *Pſal* 97 10. O ye that love the Lord, ſee that ye hate the thing that is evil.

And much more now do the Saints hate and abhor it, upon their repentance after their fals. For, they know, that now a greater Obligation lies upon them to pleaſe God; and they have had the experience, that ſin is a deadly enemy unto their ſouls, wounding them, robbing them of their God, and expoſing them to his fierce wrath: And hereupon, they cannot but exceedingly loath and abhor it, as that which ſeeks, and by all means endeavours their ut[illegible] ſpirit, deſtruction.

Now

Now that hatred againſt ſin in others, and eſpecially in themſelves, may be carried on by the Lords people in ſuch a way, as may manifeſt the truth of their Love unto God, and the unfaignedneſs of their repentance, they are to be very cautious, that they ſtumble not at theſe rubs. *Marks.*

1. *As* to others, there muſt be no tolerating and bearing with their ſins. It was the commendation of the Church of *Epheſus*, they could not bear thoſe that were evil, *Rev* 2.2. *Aſa* would not bear with Idolatry in his own Mother, but unqueened her for that her ſin, 1 *King.* 15.13. He that winks at ſin in others, will ſoon be blind to it in himſelf.

Yet the Saints muſt be ſure, that this their hatred of ſin be perfect, *Pſal.* 139.22. wanting neither Knowledge nor Juſtice: They muſt know what, and why they hate; and their hatred muſt be faſtned upon the ſin, not upon the Perſon: He that can diſpenſe with the ſin for the man, or hates the man for the ſin, his hatred ſavours more of vicious Paſſion, then of a vertuous Perfection

2. As to themſelves, there are three Rubs or ſtumbling blocks, at which the penitent Saint may trip and ſtumble, if not very wary, and ſo his hatred againſt ſin may fail, and fall ſhort of its due Requiſites; theſe are,

1. Partiality; there muſt be an hating of all ſin, of every falſe way, *Pſal.* 119.104.

The Church of *Epheſus* hated the deeds of the *Nicholaitans*, *viz.* Promiſcuous Whoredomes, and Idolatry: but decayed in Zeal, they grew cold in the reprehenſion of theſe ſins.

The truly penitent will not only hate the great Blotches and deep ſtains of the ſoul in groſs, and ſcandalous ſins, but even every little ſin likewiſe, the Garment that

that is but ſpotted by the Fleſh, *Jude* 23.

2. They muſt beware of Lenity, they cannot be too vehement in their hatred againſt ſin. The right hand, or right eye, if they offend, muſt not be ſpared, but cut off, or pulled out. That ſoul that can mince its ſins, is it not a little one? that can excuſe its Sins; it doth not truly hate them. When a man can ſay to his before darling ſin, as the Prophet commands to be ſaid to Idolatrous Relicks, get thee hence; or as *Ephraim* repenting of his Idolatry; What have I to do with Idols? It diſcovers a hearty vehemency and earneſtneſs in his hatred againſt ſin.

3. The Saints in their hatred of ſin, muſt beware of Inconſtancy; they muſt never again be reconciled unto it, or ſo much as enter into a Truce or Parly with it. *St. Auguſtine* in his Confeſſions, ſaith of himſelf, that his old Favourites, his ſins, which he had left, pulled him by the ſleeve of his Fleſh, ſuing to be re-entertained; but he ſhook them off. There muſt be no more turning to the vomit of ſin, not only as to act, but, not ſo much as in the leaſt unchecked reflexion of the thought. Where true hatred of ſin is, it will be univerſal, vehement, conſtant.

Act 4. The laſt Act of true Repentance is contained in the changing of the mind, and it is reſolution againſt ſin, and for better Obedience for the time to come. Without ſuch Reſolutions, the mind is not changed; but continues the ſame; and ſo long it is impoſſible that the ſoul ſhould be ſetled, Gods Favour regained, and Peace obtained.

This changing of the mind, [illegible] *Paul* cals transforming or renewing of the mind, *Rom.* 12.2. A being renewed in the ſpirit of our minds, *Eph.* 4.23. It is called a coming to a mans ſelf, *Luke* 15. 17. When the Prodigal came to himſelf, he ſaid, I will ariſe, and go unto my

my Father. When he came to himſelf, there was the change of his mind; till then, he went on in his folly and madneſs of ſin, and upon this his change, he reſolves within himſelf, and ſaith, I will ariſe, and go, &c.

And until it cometh to this, that a mans Will is ſet, and bent againſt ſin, and for holineſs, that he would not do that which is evil, and would do that which is good, as St. *Paul* ſpeaks, *Rom.*7.19. Till it be thus, there is no ſettlement, no peace to be expected.

A man may know, whether he hath entertained ſuch reſolutions or not, in his heart, by theſe diſcoveries.

Marks. 1. By the firmneſs and fixedneſs of his reſolutions. He is ſtedfaſt and unmoveable, 1 *Cor.*15. *ult.* He that is thus reſolved, it is not an eaſie temptation, that ſhall unſettle him: He will break through all difficulties, and go on notwithſtanding any oppoſition whatſoever. No Adverſaries, 1 *Cor.* 16.9. Not a Lion in the way, *Prov.* 22.13. ſhall daunt him to turn him back.

Thus *Joſhua* was reſolved, I and my Houſe will ſerve the Lord. So *David* here in the Text, I will hear what the Lord will ſpeak.

2. Where the mind is thus reſolved, there will be a cheriſhing of ſuch reſolutions.

A wicked man may ſometimes have thoughts of leaving ſuch or ſuch a ſin; but finding that it will not conſiſt with his profit or pleaſure ſo to do, ſuch his thoughts are ſoon ſmothered, and do quickly vaniſh.

But the truly penitent ſoul, whoſe mind is changed, and he reſolved againſt ſin, and upon better obedience: he will (as *Paul* exhorts, 1 *Theſ* 5.19.) take heed how he quencheth the Spirit in him, from which he knows ſuch reſolutions do proceed.

3. He will be very watchful over his enemies: For, he

he knows that though while he continued in his Folly of ſin, they let him alone and did not trouble him: Yet, now having ſhaken them off, he ſhall not be ſo rid of them; but that they will uſe all the means they can to regain him into their power. The Devil will tempt, the Fleſh diſpoſe, and the World allure; and therefore he knows he muſt ſtand upon his Guard continually, and watch them, and their wayes of aſſault, leſt he be again foyled by them.

4. A man that is thus reſolved, there ſhall hardly a word, thought, or action, paſs from him without ſtrict examination. Did I not offend God in it, in ſuch a Company, at ſuch a time, did I not neglect a fair opportunity of doing good, of glorifying God? Did I not give occaſion of ſcandal to the weak? Did I not ſeem to countenance ſuch a ſin? *&c.* Thus the truly penitent ſoul, that is reſolved againſt ſin, and for holineſs, will call his wayes to remembrance, and will ſift and watch them; that if he hath done evil, he may be humbled for it, and may walk more warily, and circumſpectly for the time to come.

5. He will endeavour faithfully and ſpeedily to put theſe his reſolutions in execution, and to derive them into act: For, he knows, that all a mans purpoſes and reſolutions they are but empty nothings without practiſe, without fruitfulneſs.

The Moraliſt directs, that upon juſt and irreconcileable diſtaſt between friends, they ſhould (as it were) unpick their love, by a gentle withdrawing of their affections from each other.

We muſt not deal ſo by our beloved ſins, but muſt rend our affections from them, and break off from them by righteouſneſs, *Dan.* 4. 21.

6. He that is thus reſolved, being ſenſible of his own weakneſs, and how eaſily he is foyled and overthrown, unleſs

unleſs the Lord help him, he directs his Prayer unto him with all earneſtneſs, beſeeching him to work for him, and in him by his good Spirit, to ſupport and uphold him by his Almighty power, & to enable him by his Grace, to do and act according to his reſolutions, that for the time to come, he may diſcover temptations, reſiſt ſin, and walk more holily before God.

7. Laſtly, He is exceedingly grieved that he is no better, that he can do no better, that he is ſo weak and ſo eaſily prevailed over. He is aſſured, that his Will is rightly diſpoſed: to will is preſent with him, but, becauſe he finds, that notwithſtanding the Spirit is willing, yet the Fleſh is weak, and he hath no power in himſelf to do according as he will; this makes him mourn and bewail his weak condition.

Means 2. The ſecond Means for reſetling and recovering the wounded Spirit, and obtaining its peace, is Faith in Chriſt.

Sin eſtrangeth from God.
By Faith we come unto him, *Heb.* 11.6.
By ſin our Souls are defiled.
By Faith they are purified, *Acts* 15 9
By ſin we provoke God.
By Faith we pleaſe him, *Heb.* 11.6.
By ſin we make God our Enemy.
By Faith we are at peace with him, *Rom.* 5.1.

Yet, it is not every kind of Faith that makes our peace with God. A general aſſent unto whatſoever God hath revealed in his Word, (which is called an Hiſtorical Faith) For a man to believe, that the Word is the very Word of God, and proceeded from him; that Chriſt came into the world to ſave ſinners, that whoſoever believeth in him, ſhall not periſh, *&c.* to believe this, is not enough to ſettle the ſoul, and to make its peace with God: For notwithſtanding ſuch Faith, a man

man may go to Hell: And indeed such Faith is in the Devils themselves, they believe and tremble, *James* 2. 19.

No, it is a particular applying Justifying Faith, which is the Soul setling and Peace obtaining Faith.

The truth of the Word, or the Word of Truth, is the general Object of Faith. But that Faith, which must settle the soul, and obtain its Peace, must be fixed upon, and eye a more particular Object, namely, the free Promises of Grace and Pardon in Christ, which promises it layes hold upon, and brings home to the soul by a particular application, in assurance, that the soul is a sharer, and interested in them; upon which assurance, all the tempests in the wounded spirit are allayed, all the disturbances removed, all the Fears of enmity and wrath do vanish; and a sweet, calm settlement and peace, do follow thereupon in the soul.

Where I touched before upon Faith, I spake of it, as in its dayly exercise, in the fruits of true Obedience, and having its residence in a soul at peace with God, which is the constant Attendant upon such Faith.

I now speak of it as residing in an unsetled soul, and (by reason of the folly of sin) interrupted in the exercise; which notwithstanding the soul stretcheth forth, as its (yet benummed) hand, to lay hold upon the promises of the Gospel; for the re-obtaning of its lost Peace, though it do (nor as yet can) apply them with the like strength of assurance, as when it was more lively, and the Spirit did more evidently act in it. However it is living, and true, and may be known to be such, and to be in the soul, by these Discoveries.

Marks.

1. He that hath it, though it continues so weak (and benummed as I said) that it is not able to apply a promise; yet, such a man believes, that his sins and follies,

lies, be they never ſo heinous, yet are pardonable; that Gods Mercy to poor ſinners, is not limited to the number or quality of their ſins, but be they never ſo many, never ſo heinous, of never ſo deep a ſtain or loud a cry, committed with never ſo high a hand, yet the Lords Mercy is above them all.

And as he believes that they are pardonable, ſo, he gaſpes and longs, and earneſtly deſires that they may be pardoned: and he ſends up earneſt and ſtrong cries to the Throne of Grace, that the Lord would pardon them.

Now theſe Gaſpings, Groanings, Longings, Deſires and Cries of his ſoul do diſcover, the Spirit of God to be in ſuch a man: For they proceed from the Spirit, *Rom.* 8.26. It is the Spirit which in the ſinners ſoul makes Interceſſion for him; *Poſtulat, id eſt, poſtulare facit*: It makes him ſend up unutterable cries and Groans unto the Throne of Grace for Mercy; So S. *Auguſtine* interprets the place.

Now where Chriſts Spirit is, there Chriſt himſelf is: And where Chriſt and the Spirit are, there muſt neceſſarily be Faith, though but in a weak meaſure; for, they dwell not in a faithleſſe ſoul.

2. A man may know whether he hath true Faith or not, by the Teſtimony of the Spirit, which beats witneſs to his ſpirit, that he is the Child of God, *Rom.* 8.16. This Spirit he is ſealed with, *Eph.* 1.14. And it makes him to cry Abba, Father.

The Spirit bears witneſs: It perſwades him to an aſſurance that he is Gods Child, and hath Faith. As if the Spirit were pleaſed to ſay to the weak Believer, that doubts of his Faith, Doſt thou queſtion whether thou haſt Faith or not? Be aſſured that thou haſt. I tell thee ſo, who know thy heart better then thou thy ſelf doſt. I tell thee ſo, who am the Seal of thine Adoption. God knows

knows thee to be his Child, by this his Mark, and Seal which he hath set upon thee, even mee his Spirit: without which, he would never own thee as his Son. Now it is thy Faith which made way for this thy Sonship. Christ, upon thy receiving of him, upon thy believing in his Name, gave thee power or priviledge (and it is no mean one) to be the Son of God.

He is (however he now beholds thee with an eye of displeasure) he is I say, thy Father; therefore go unto him, and call him so: and by that name, sue unto him for mercy; say, Abba, Father, I have sinned against Heaven, and against thee, I am unworthy to be called thy Son: Yet, I beseech thee to have mercy upon me, according to thy Fatherly goodness.

God delights that thou shouldst call him Father: He is the Father of Mercies, and will not deny Mercy to his now humbled Child.

3. This Faith is known by that Confidence and boldness in a man to approach unto the Throne of Grace, for the obtaining of Mercy, and finding Grace to help in time of need, *Heb.* 4. 16.

The soul never stands in more need of Mercy, of Grace, of Help, then when it lieth groaning under the burden of sin, under the deep Wounds of the Apprehension of loss, and fear of wrath, it is then a fit Object for Mercy and Grace.

Now if in this distressed condition, a man can come with boldness to God for Mercy and Help, it is a most certain and strong evidence of true Faith.

When a man can take a Promise (suppose this in the Text) and spreading it before the Lord, can press him with it, and say, Lord, thou seest my sad condition, thou knowest my soul in this mine adversity, thou seest how it is perplexed and troubled: I am now come unto thee for peace and settlement, and I come with an assured

assured Confidence that I shall obtain it: For here is thy Promise of it, this I lay claim to, and thou canst not but perform it; For, thou art not as man that thou shouldst lye. O, be pleased then to make good this thy Promise unto me! O, speak peace to mine unsetled Soul, and make the bones which thou hast broken, to rejoyce.

He that can come unto God with such boldness, and confidence, he may assure himself that he hath true Faith: For, it is that, which makes way for the souls access unto God. It is that which makes the soul thus bold & confident in its approaches, and assurance of obtaining of what it sues for. See a clear place for it, *Eph.* 3. 12. In whom we have boldness and access with confidence, by the Faith of him.

4. This particular Promise-applying Faith is known, by that delight which a man takes in the Word, wherein the Promises are contained: It is sweeter then honey, or the hony-Comb, to the truly Faithful Soul, *Ps* 19. 10. There it tasts truly the sweetness of the Lord Christ, *Ps.* 34. 8. The sweetness of his Grace and Favour, 1. *Pet.* 2. 3. in those Promises which there it finds, and meets withal. When turning over the sacred Pages, it lights upon a Promise (and the Book of God is full of them) O what strong Consolation doth it draw from them! *Heb.* 6. 17, 18. How doth it suck and satisfie it self with those breasts of Consolation! How doth it milk out, and delight it self with their soul-letling, soul-ravishing sweetness, *Isa.* 66. 11.

5. This particular Promise-applying Faith it most highly prizeth a Promise. O, they are truly precious Promises to the faithful soul 2. *Pet.* 1. 4. He esteems these unsearchable riches of Christ, as they are called, *Eph.* 3. 6, 8. to be most precious.

In their Author, God, *Rom.* 1. 2.

In their Ground, the Lord Chriſt, by whom we obtain them: who paid his moſt precious Bloud to purchaſe them, 1 *Pet.* 1. 19.

In their Fountain, Gods Love, *Pſal.* 36.7.

In the means of Apprehenſion of them, namely, precious Faith, 2 *Pet.* 1. 1.

In their end, that we may be partakers of the Divine Nature, in Grace and holineſs, 2 *Peter* 1. 4.

In the excellency of the things promiſed, all things pertaining to life and Godlineſs, to Glory and Vertue, 2 *Pet.* 1. 3.

In that ſweet Comfort, that ſtrong Conſolation they afford unto the Soul, *Heb.* 6. 18.

But moſt precious in their accompliſhment, and enjoying, 2 *Cor.* 1. 20.

Will the Heir-Apparent to a great Eſtate, ſlight and undervalue it? So the Faithful, who are the Heirs of the Promiſes, *Rom.* 9. 8. cannot but moſt highly eſteem them, and would not exchange, or give up their right in them, for all the honour and wealth in the world.

6. Laſtly, The ſureſt Mark of this particular Promiſe-applying Faith is, Peace and ſettlement in the Soul: Faith is a means to obtain Peace; and peace a ſure diſcovery of Faith.

Yet, it is not every Peace, upon which a man may build his aſſurance of Faith. The Conſcience may be peaceable, yet bad; as it is in thoſe, who have ſeared and ſtupified Conſciences, ſenceleſs of ſin.

But it is the tender Conſcience, and the peace therein, when a mans Conſcience doth faithfully perform its Office, checking the Soul, when it gives way to ſin: If ſuch a Conſcience be in a man, and is notwithſtanding (for the general) calm, and ſetled, and peaceable, out of its own Conſciouſneſs, that it applies unto it ſelf the

precious

precious Promiſes of Pardon, of Chriſt's Righteouſneſs (in which two, our Juſtification doth conſiſt) that is the Conſcience, and the peace and ſettlement therein, upon which, a man may confidently build his aſſurance, that he hath true *Faith*.

But the unſetled Soul cannot have this Peace, until the Lord hath ſpoken it unto it: It will be ſufficient, if it can find the other Marks in it ſelf.

Until this other, of Peace come (which ſhall certainly be in Gods time) they may ſerve to confirm it in the aſſurance, that it hath Faith, and ſuch a Faith as prepares the way for Peace.

Now that Repentance and *Faith*, are the Means to ſettle and recover the perplexed and wounded Spirit, is evident.

Reaſ. 1. Becauſe they are the way, which God himſelf hath appointed for the turning away of his wrath, and regaining of his *Favour*.

For Repentance, we have that clear place, *Joel* 2. 12, 13. Where the Lord having threatned fearful Judgments againſt his People, preſcribes unto them this way of repentance, for the averting and preventing of thoſe Judgments.

For Faith, It is that, which opens our way of acceſs to find Grace, *Eph* 3. 12. It is that, that is a means to fill the Soul with Peace, as St. *Paul* prayes for the *Romans*, that they might be filled with peace in believing, *Rom.* 15. 13. And therefore men are ſo often called upon to believe, to have Faith in Chriſt.

2. Repentance and Faith are the means to obtain pardon, and that being obtained, and the ſoul thereof aſſured, preſently peace and ſettlement follows thereupon

Our Juſtification conſiſts in the pardon of our ſins, and Chriſt's righteouſneſs made ours by imputation.

When ſin is pardoned, and with the white raiment of Chriſt's Righteouſneſs the ſhame of our nakedneſs is hid, then do we appear holy and unblameable, and unreprovable in the eyes of God, and he can no longer be diſpleaſed with us.

Now it is Faith that doth this; it is Faith that applies unto the ſoul the Merits of Chriſts active and paſſive Obedience; whereby he hath deſerved at his Fathers hands, that he ſhould forgive us, and look graciouſly upon us; upon which application, a ſweet peace follows in the Soul: For, being juſtified by Faith, we have peace with God, *Rom* 5.1.

Repentance that by the Tears of godly ſorrow (and its other acts) cleanſeth the ſoul from ſin; and ſin being removed, Gods face, which ſin had hidden, doth again ſhine upon his people: The ſoul being cleanſed from ſin, the Provocation is taken away, and ſo Gods wrath ceaſeth.

To this, we ſhall refer that, *Iſa.*1.16. Waſh you, make you clean, put away the evil of your doings, ceaſe to do evil, learn to do well, *&c.* Come now, ſaith the Lord, though your ſins be as Scarlet, they ſhall be white as ſnow, though they be red as Crimſon, they ſhall be as Wool.

3. Peace is not to be obtained by any other means.

Not by outward Sacrifices, God delights not in them, *Pſal.* 51.16. They cannot take away ſin, *Heb.*10.4.

Not by humane wiſdom; none can be too crafty for God, *Job* 5.13.

Not by Power; the Lord is Almighty, with whom a poor ſinner is to deal, a great Lord, of great power, *Pſal.* 147.5.

No Reward can remove wrath. Riches avail nothing in the day of wrath, *Prov.*11.4. Neither canſt

canſt thou blind Gods eye by thy Gifts, *Exod.* 23.8.

No friend can do it; be they never ſo holy, they can but deliver their own ſouls, by their righteouſneſs, *Ezek.* 14.14.

No other good Duty.

Not Faſting, *Jer.* 14.10,12.

Not Alms-giving, 1 *Cor.* 13.3.

Not Prayer, not many Prayers, *Iſa.* 1.15.

Nor any thing elſe: There is no other way to reſettle the diſturbed ſoul, and to regain its peace, but by turning from the folly of ſin by true repentance and faith in the Lord Chriſt.

Uſe 1. Here then that Errour is confuted, that the Lords People need no repentance. It may as well be ſaid, that they need no Faith.

When the Soul hath loſt its peace, and is wounded by the apprehenſion of loſſe; by the fear of wrath, how ſhall its wounds be cured? how ſhall wrath be removed? how ſhall the Lords Favour be regained, but by theſe fore-mentioned Means?

But, it is ſaid the Lords people cannot ſin; and therefore they need no repentance. Sin is a tranſgreſſion of the Law, but the Saints are no longer under the Law, but under Grace.

That the Saints do ſin, and how they are ſaid to ſin, I have ſhewed formerly. Now, how they are under the Law.

The Law hath a twofold power:

A Condemning Power. and,

A Directing Power.

The condemning Power, the Lords People and Saints are no longer under: There is no Condemnation to them who are in Chriſt Jeſus, *Rom.* 8.1.

But they are ſtill under its directing power: It hath performed the Office of a Schoolmaſter, to drive them

to Christ, and now it is become their Counsellor, *Psal.* 119.24. It ceaseth to be a Rod, but continues to be a Rule, according to which, they are to walk; and when they err from this Rule, they sin, and (it may be, fall into gross heinous, scandalous sins) whereof, the soul being convicted, and become sensible of what thereby it hath deserved, it becomes perplexed and unsetled, and deprived for the time of its inward peace; for the regaining whereof, there is none other way, but by true repentance, and Faith in Christ, applying the Promises of Pardon, in and through him made unto poor sinners in the Word.

Use 2. Here the sin burdened soul, coming to God for Peace, is directed how its Humiliation and Repentance is to be qualified: For it is not enough to confess sin, but there must be a godly sorrow for sin, an hearty detestation of sin, with fixed resolutions against it, and for better obedience. Unless all these go together, its repentance is imperfect and defective; and will rather provoke the Lord to further wrath, then prevail with him for Peace.

Neither will Repentance alone be sufficient, but Faith must go along with it; which is so necessary, that it must make way for the acceptance of the Sacrifice of our broken hearts for sin. Without it, all our Confessions, our Tears, our Resolvings, will be in vain: For, without Faith, it is impossible that we, or any thing we do, should please God, *Heb.* 11.6. Without it, we cannot be justified; and if not justified, there is no peace to be had, *Rom* 5.1.

3. The Lord only knows, how soon some of his own people may be brought into this sad condition, to lye groaning and languishing under the Burden of a wounded spirit for their sinful follies.

Whosoever is, or may be in this case, let me exhort them

them with all ſpeed, to haſten to this only Soveraign Remedy for the recovery of their ſouls, and regaining of their loſt Peace.

Break, rend thine heart, change thy mind; confeſs, bewayl, deteſt, reſolve againſt thy Follies, and upon better Obedience.

Apply unto thy Soul the precious Promiſes of pardon by true Faith in Chriſt.

Perform theſe duties heartily, and (as near as thou canſt) punctually in every particular, and then ſet open every paſſage of thy ſoul to let in that ſweet and exceeding Comfort, which will certainly follow in the Lords ſpeaking peace unto thee; which is the

2 Branch of the Point.

Branch 2. That when the Lords people and Saints do turn from their folly of ſin by true Repentance and Faith in Chriſt, the Lord (in his good time) will moſt certainly ſpeak peace unto them.

The ſinner hath had experience, what the ſad effects are of the folly of ſin, diſturbances, unſettlements, perplexities, wounds. Now he is about to find and feel the comfortable effects of Grace and holineſs.

For, having by true Repentance and Faith in Chriſt, turned from the wayes of ſinful Folly, into the wayes of Holineſs and true ſpiritual wiſdom, he finds in them a ſweet ſettlement of his ſoul, and reſtoring of his Peace, (all the wayes of wiſdom are ſuch, *Prov.* 3.17. that is) the wayes of Chriſt, of Grace, of Holineſs, they are all peace, and full of Comfort.

Now the Lord is making good unto the truly humbled, and faithful Soul, what he promiſeth, *Iſa.* 57,8. With great Mercy he is gathering of it, which for a moment he had forſaken; and though in a little wrath he had hid his face from it for a moment, yet now (in ſpeaking of peace unto it) he is about to make it truly ſenſi-

ble of his everlasting kindness, wherewith he hath mercy upon it, giving unto it beauty for ashes the Oyl of Joy for Mourning, and the Garment of Praise for the Spirit of Heaviness, *Isa* 61.3.

While the Soul was under the pain of its smarting wounds, (gasping for peace and settlement) it bewayled its condition in the Prophet *Jeremy's* words, *Jer.*8. 22. Is there no Balm in *Gilead*? Is there no Physician there?

But now it may forbear its mourning, and change it into Songs of Joy: For, behold the great Physitian of the Soul (with healing under his wings) is present, and vouchsafes to put to his own hand, to bind up the broken heart, *Isa.* 61. 1. And, for the perfecting of the Cure, to heal it, and bind up its wounds, *Psal.*147.3. He will speak peace unto it. He will extend peace unto it as a River, *Isa.* 66.12.

Which River divides it self into two streams or Currents; 2 *Partic.*

In the Nature of this Peace. And,
In the Certainty of this *Peace.*

1. For the Nature of this Peace; it is,

Peace twofold.
A Peace of Love.
A Peace of Joy.

For the Lord, who for a moment had, in a little wrath, hid his face from the sinner, now returns unto his soul.

As a Friend.
As a Guest or Inhabitant.

As a Friend, banishing all fear of Enmity and Wrath.

As an Inhabitant, by his sweet Presence dispelling the late sad apprehensions of losse.

Thus the Souls great Physitian skilfully applyes unto each wound its proper healing Salve, perfecting the cure,

Of

Of the wound of Enmity, by the Union of Love.

Of the wound of Loſſe, by the Comfort of his Preſence.

1. The Lord ſpeaks peace unto the truly penitent and faithful ſoul in the Union of Love, in raiſing an aſſurance therein, that he is become its Friend.

To have the great Lord of Heaven and Earth (whoſe Vaſſals the greateſt Princes are) to have him to ſtoop ſo low, as to admit a poor ſinner to that high dignity, to be his Friend, and ſo to be eſteemed and uſed by him; this muſt needs cauſe a ſweet peace and ſettlement in the Soul.

The Father of the Faithful is honoured with this Title, *Iſa.*41.8. And Chriſt gives the ſame to all the obedient Sons of his Faith; Ye are my Friends, if ye do whatſoever I command you, *John* 15. 14. Where you ſee that Obedience to Chriſt's Commands (amongſt which, true Faith is one) as they make a man a true Saint (as I have other where ſhewed) and ſo of the number of the Lords People; ſo, they bring him to that nearneſs of intimacy, to be his Friend: And what it is to have God our Friend, ſee briefly in theſe Particulars.

Friends, as near as they can, will live together. The Lord dwells with the humble and contrite heart, *Iſa.* 57. 15.

Friends communicate their Counſels to each other: The Lords ſecrets and Covenant are with his Friends, *Pſal.*25.14. All things that I have heard of my Father, I have made known to you my Friends, *John* 15. 15.

Friends communicate their goods to each other: So the Lord all things to his friends.

He affords them his Truth for their ſecurity; his love

for

for their Comfort; his Power for their protection; his Wisdom for their direction.

All that is in Christ, is theirs, his Love, Graces, Merits.

The Holy Ghost is their Comforter; teacheth them, guides them into all Truth, seals the Promises unto them, is the Pledge of their Inheritance.

The Angels are appointed to guard them, to minister for them, *Heb.* 1.14.

They are afforded a free use of the Creatures, for necessity, for delight, 1 *Tim.* 4.3. All things are theirs, 1 *Cor* 3.22.

Friends deny no lawful thing to each other: The Lord grants all the lawful Requests of his friends, *John* 15. 16.

Friends rejoyce in the prosperity of each other: The Lord takes pleasure in the prosperity of his Servants and friends, *Psal* 35. 27.

Friends suffer with one another: The Lord accounts the sufferings of his friends as his own, *Zechariah* 2. 8. *Acts* 9.4.

Friends, do sometimes reprove one another, *Psal.* 141. 5. The Lord by his gentle rod doth smite, and admonish his friends for their good, *Heb.* 12.6.

There is such a near Union between Friends, by reason of that Love which is between them, that they are, (as it were) half of each other; as if but one soul did animate them. A Friend is *alter idem*, another self: So there is such a near Union between God and his friends, that they are partakers of his Divine Nature, 2 *Pet.* 1.4. He dwels in them, and they in him, 1 *John* 3. 24.

Now to have God thus to be our Friend, the sense of this must necessarily be a sweet settlement to the soul, and fill it with abundance of Peace.

He,

He, who is assured that God is his friend, fears not the enmity of all the world: Let him be with us, it matters not who is against us. If he be for us, who can be against us? *Rom.* 8 31.

2. This Peace which the Lord speaks to the truly penitent and faithful soul, it is a peace of Joy and Comfort: They that mourn, shall be comforted, *Mat.* 5. 4. They that sow in tears, shall reap in Joy, *Psal.* 126 5.

This Peace of Joy, it consists in the Presence of God, of Christ, and the Holy Spirit in the soul. The languishing soul was wounded with the apprehension of the losse of God, which wound he now binds up, with the assurance of his Presence, which cannot but raise exceeding Joy and Comfort in the soul.

To know that God is not our enemy, is some settlement to the soul; but more, to be assured that he is our Friend: Yet more, that he is a friend nigh unto us, *Psal.* 34. 18. But in that he is pleased to come so nigh, as to be our familiar Friend to dwell with us, and in us, to make the humble soul his Palace, his Heaven, his constant Habitation, *Isa.* 57. 15. This must needs revive the spirit of the humble, and the heart of the Contrite.

In this Presence of God in the soul, and the assurance thereof (with those other sweet Consequences depending thereupon) doth consist that unutterable, inconceiveable Peace, which passeth all understanding, *Phil.* 4. 7. A Glimpse whereof, however the Spirit is pleased to afford us, where it sets it forth to us under the similitude of a continual Feast, *Prov.* 15. 15.

At a great Feast, there is provision usually made, of whatsoever may please the sense, a richly hung and furnished Room, to entertain the Eye; Musick for the ear, Perfumes for the Smell; all sorts of Dainties the Land, Sea, Ayr, afford for the Taste; soft Seats, and fine Linnen

nen for the touch, which doth exceedingly cheer the Spirit for the present, though it be but of short continuance.

How then must the soul be ravished with inconceiveable Joy, to enjoy this in a spiritual manner, and that continually within it self? Where the Room is garnished with Grace, and perfumed with Christ's Merits: Where God, and Christ, and the Spirit, are both the Guests, and the Food; where the Angels are Attendants, and Cherubims and Seraphims the Choristers, and Musicians.

What shall the Saints enjoy more in Heaven it self (as to their souls) but this begun happiness in a full accomplishment? When, for Faith, they shall see face to face; and for hope, shall fully and satisfiedly enjoy: and for imperfect Love, shall perfectly, and for ever love this great Feast-maker and Feast-continuer in the soul, even the God of Peace, and Prince of Peace, and Spirit of Peace; who thus upon their unfaigned Humiliation and Faith, doth, and will fill the souls of his People and Saints with Peace. And that most certainly, there is not the least question or doubt to be moved, but that he will do it: Which is,

The next Particular to be spoken to.

Partic. 2. That the Lord (in his good time) will most certainly speak peace unto the Soul. He will speak peace unto his people and Saints.

This Certainty I ground upon a threefold Reason, that the Lord will, nay cannot but speak peace unto the truly penitent and faithful soul.

Reas. 1. Because by its humiliation, its now become a spiritual *vacuum* or emptiness, and so is fitly prepared, and put into a capacity for the entertainment of Gods Favour in speaking peace unto it.

That which is full cannot receive another body; but, that

that which is voyd and empty may. Now as it is in natural things, Nature cannot endure a vacuity or emptineſs; but to avoyd ſuch an Inconvenience, doth ordinarily force bodies againſt their nature to fill it up.

So the Lord ſuffers not a ſpiritual emptineſs in the humble heart; but ſends a River of heavenly peace and comfort to fill it.

This Reaſon I confeſs, is not ſo forcing: But, in reſpect of the other two, which follow (let me ſpeak with all due reverence of his dreadful Majeſty) a kind of neceſſity lies upon God, to ſpeak peace to the truly humbled and faithful ſoul.

2. Therefore, God cannot but ſpeak peace unto it, becauſe he hath given it ſuch a prevayling power over himſelf. I cannot do any thing till thou art come to *Zoar*. It is the Lords ſpeech to *Lot*, when about to deſtroy *Sodom*, and the reſt of the Cities, *Gen.*19.22. to *Moſes* likewiſe, Let me alone, *Exod.*32 10. So to *Jacob*, Let me go, *Gen.*32.:4. As if theſe Saints of his had ſo overpowered God, and held his hands, that he could not do what otherwiſe he would.

So the humbled and faithful ſoul may, in reference to that power, which the Lord hath given it over himſelf, and to which he is pleaſed to ſubmit his own Almightineſs (being conſcious to it ſelf, of its unfaigned humiliation and faith in the Promiſes of the Goſpel) it may with an holy boldneſs ſay unto God, I will not let thee alone, I will not let thee go, until thou ſpeak peace unto my ſoul.

In reſpect of this power it was, that *David* entitled the 51 Pſalm (wherein is ſet forth his Repentance and Faith) *Vincenti*, or *pro victoria*, To the Conqueror, or for the Victory: Becauſe he was aſſured, that the Lord would not deſpiſe: Deſpiſe! Nay could not but accept of the Sacrifice of his broken heart for his ſins, being

ing offered up upon the Altar Christ.

3. The Lord cannot but speak peace unto the humbled and faithful soul, because he is Faithful and Just.

Confession of sin is an act of true Repentance; and S. *John* tells us, 1 *John* 1.9. that if we confess our sins, joyning with our Confession, the other acts of true Repentance) God is faithful and just, to forgive them.

He is faithful: He hath promised Pardon and peace to the humbled and faithful soul; pardon, as there in St. *John*; peace, as here in the Text. Now all his promises are Yea and Amen, 2 *Cor.* 1.20. And he is not as man, that he should lye: Hath he promised, and shall he not perform? Doth he severely punish unfaithfulness in others, and will he approve of it, and practise it himself? Who then shall give him the Glory of his Truth and Faithfulness!

Again, he is just to forgive: And indeed, the soul being in such a temper, truly broken and humbled for sin, and closely applying unto it self the Promises of Grace, Pardon and Peace, made unto it in Christ: being thus disposed, it would be great Injustice to deny it Peace.

For, hath not Christ layd down an all-sufficient satisfaction for our sins? Hath not his Father accepted of this satisfaction? Hath not the Lord Christ deserved at his Fathers hands, by the Merits of that his satisfaction, that he should be no longer displeased with the humbled soul, which doth closely apply this satisfaction? And yet notwithstanding this full satisfaction made by Christ, notwithstanding the infinite Merit thereof, notwithstanding Gods acceptance of it, shall God still require a further satisfaction from poor sinners? He will not, he cannot be so unjust. And therefore, in reference

rence to Christ's Merits and satisfaction, and for the glory of his own Justice, he cannot but speak peace to the truly humbled and faithful soul.

Obj. But the yet unsettled soul will be ready to say, If the Lord cannot but speak peace to the humbled and faithful soul, why are my wounds still thus smarting? Why is the Lord yet a stranger unto me? Why do I yet undergo his Terrours?

Answ. 1. I answer, It is possible that Peace is spoken, and yet thou maiest not have heard it. The day of Joy may be broken, and sprung in thine heart, and yet not discerned; but the fault is in thy self. Thou lookest upon the greatness of the Mercy and the hainousness of thine own Follies; and thereupon, thy soul is wrapped up (as it were) in the dark mists of Infidelity, so that thou canst not as yet bring thine heart to a firm belief, that so great a Majesty, so highly provoked by thee, will vouchsafe so great a Mercy to so vile and unworthy a Wretch as thou art.

2. I answer again, If Peace be not yet spoken unto thee, it is but deferred, it is not denied; and it may be some settlement to the soul, to be assured that it shall have peace.

God will speak peace unto his people and Saints: but, he doth not promise, that he will do it immediarly upon their humiliation. It is enough, that, they that mourn, shall be comforted; that there shall be a reaping in joy: God will take his own time, and he best knows which is fittest for thee.

Reas. 1. It may be thou art not yet ready for Peace, not fit to entertain it.

2. It may be thou art not yet sensible enough, what it is to lose thy God.

3. It may be thou art not yet purified enough from thy Drosse and Dregs of sin.

4.

4. It may be thou haſt not ſufficiently bewailed thy Follies.
5. It may be it is the Lords pleaſure to try, whether thou canſt wait upon him: Or,
6. It is his pleaſure, not to bring a diſeſteem upon his Mercy by its eaſineſs.
7. Or, to make thee ſenſible of the exceeding riches of his Mercy, He intends thee a River of peace; but he will firſt bring thee to be glad of a few drops of it. He intends to dwell in thee; but he will firſt bring thee to be glad, if he will but vouchſafe to look upon thee. He intends thee a Feaſt, a continual Feaſt in thy ſoul; but his pleaſure is, firſt to bring thee ſo low, that thou ſhalt be glad of but the Crums of his Mercy, *Mat.* 15 27.

Whatſoever his reaſon is, why he defers thy Peace, yet this be aſſured of, that he will at length moſt certainly ſpeak it unto thee; and, that even this his deferring thereof ſhall tend to the furtherance of thy good.

Uſe 1. Here is ſet before us the bleſſed condition of thoſe, who are at peace with God, to whom the Lord hath ſpoken Peace: He is their Friend: They enjoy a continual Feaſt of Comfort in their ſouls.

And, by the by, here we may take notice of the wretched and woful eſtate of thoſe to whom the Lord is an enemy. That I ſay no more, they are ſtrangers to his Love, and to all the effects and manifeſtations thereof. And, though they abound in a moſt plentiful affluence of all things; yet in the mean time, even amidſt their plenty, their ſouls are famiſhed, for want of that ſoul-nouriſhing repaſt of inward peace: There is no peace to the wicked. *Iſa* 48 22.

Uſe 2. Here is Encouragement for the unſetled and wounded Spirit, to haſten with all ſpeed, to its only remedy

medy, for its recovery, true repentance and faith in the Promiſes made unto it in Chriſt. If it mourn for its Follies, confeſs them, abhor them, reſolve againſt them, and upon better obedience. If it bring the Promiſes home unto it ſelf, by a particular and cloſe application, its labour ſhall not be in vain in the Lord; the Lord cannot but ſpeak peace unto it.

uſe 3. May Peace be ſpoken to the ſoul, and the ſoul not be ſenſible of it, by reaſon of its Infidelity, in reſpect of the greatneſs of the Mercy, and its own unworthineſs? It is to be exhorted to ſhake off this its Infidelity and want of Faith.

Let the bright Rayes of Gods Glory and Chriſt's Merits, diſpel thoſe Miſts, which cauſe thee to fear thy ſelf ſtill to be under the night of Gods diſpleaſure.

Though thou art unworthy of Peace, yet the Lord Chriſt hath merited it for thee. Though thou art unworthy of Peace, yet the Lord, for his own Glory, will be faithful and juſt and rich in his mercy unto thee.

uſe 4. Is the Lord pleaſed many times to defer peace? Let it teach the yet unſetled ſoul to wait upon God. It may be, that may be the very thing, his pleaſure is to try thee in, whether thou canſt wait upon him or not; and ſo to try thy Faith. True Faith is not haſty, *Iſa.* 28. 16.

Satisfie thy ſelf with this, that the Lord is faithful, and no Promiſe breaker: that he is juſt, and cannot but do what is juſt and right. Wait on the Lord, be of good courage, and he ſhall ſtrengthen thine heart: Wait I ſay on the Lord, *Pſal* 27. *ult* Or (as it is in the old Tranſlation) Tarry the Lords leiſure, be ſtrong, and he ſhall comfort thine heart; and put thou thy truſt in the Lord.

uſe 5. Thou haſt long mourned, and gaſped for peace: Wouldſt thou be ſure that it is ſpoken unto thee?

thou maist know whether it be or not, by these discoveries:

Marks.

1. There will be by degrees an improvement in thy knowledge of spiritual things. The eyes of thine understanding will be more and more enlightned; thou wilt be more acquainted with the secrets of God, and with his Covenant, *Psal.*25.14. And thou wilt find a clearer manifestation of Christ in thy soul, *John* 14. 21.

2. Thou wilt walk more chearfully, uprightly, more firmly and stedfastly in the wayes of God. The Holy Spirit will stablish and uphold thee, *Psal.* 51.12. It will set thee in the way of his steps, *v. ult* of this 85th. *Psal.* Or (as the old Translation hath it) it shall direct thy going in the way.

3. If the Lord hath spoken peace unto thee, thou wilt exceedingly rejoyce in this Mercy: there will follow an exulting, and triumphing in the soul; as here beneath in the Text. Mercy and Truth are met together. The Soul will say with Joy, I was under the sad effects of Gods Justice; but the Lord in Justice hath remembred Mercy. Mercy and Truth are met together; and Mercy hath gotten the upper hand.

Righteousness and Peace have kissed each other. The Lord hath looked upon my sincerity in my humiliation, he hath looked upon the Righteousness of the Lord Christ, which in the Promises, I have made mine by a particular application; and thereupon, hath embraced me with Peace, and filled me with all sweet manifestations of his Love, Mercy and Truth are met together: Righteousness and Peace have kissed each other.

4. There will follow a forwardness in teaching of others, and winning them unto God; a teaching of Gods wayes unto the wicked, that sinners may be converted unto him, *Psal* 51.13. An acquainting them with what the now setled and recovered soul hath experimentally found;

found; the danger of the Folly of ſin, the Lords readineſs to forgive it, and to ſpeak peace upon a ſinners true Repentance and Faith in Chriſt.

To acquaint them with his faithfulneſs and Juſtice, how faithful he is in performing of his Promiſes, how Juſt, in requiring no more of a poor ſinner, having accepted the Lord Chriſts ſatisfaction for his ſins.

Such I have found him, and ſuch you will find him, if you will make Trial, and do as I have done.

Thus the ſinner, that hath now peace ſpoken to his ſoul, endeavours to perſwade others, and to convert others by his own experience of Gods mercy in ſpeaking peace unto him.

5. Upon peace ſpoken, there will follow in the ſoul a great enlargement of its love towards God. Much was forgiven her, for ſhe loved much, *Luke* 7.4. To hear that comfortable ſpeech in the ſoul, Thy ſins are forgiven thee (it may be heinous, often repeated, exceedingly aggravated; yet to hear, Theſe thy ſins are forgiven thee) the ſoul cannot, but with all dearneſs of affection, anſwer ſuch a Mercy.

The Lords way to waſh away the filth of the Daughters of *Zion*, is, by the Spirit of Judgment, and by the ſpirit of Burning, *Iſa.*4.4. By the ſpirit of Judgment, he wounds the Soul, and brings it low for its filth and follies of ſin: And after, upon its true humiliation and Faith, ſpeaking peace unto it, by the ſpirit of burning, he heats and enflames it with a true ſenſe and exceeding love of his Goodneſs and Mercy towards it.

6. There will follow true thankfulneſs, where peace is once ſpoken. When the ſoul hath found the Lord thus gracious and merciful, in delivering it from its diſturbances, in curing of its wounds, and ſpeaking peace unto it, as it will break forth into free profeſſions of its love, and ſay, I love the Lord, becauſe he hath dealt ſo,

and ſo with me, *Pſal.* 16.1. So it will proceed to a *quid retribuam?* What ſhall I render unto the Lord for all his benefits towards me? *v.*12.

And becauſe it can find nothing elſe to render, but Praiſe and Obedience, it will give him the glory of his Mercy, by telling thoſe that fear him, what he hath done for it, *Pſal.*66. 6. And in lieu of his Mercy, it will give up its ſelf (with its body) as a living ſacrifice unto him, in its reaſonable ſerving of him, *Rom.* 12. 1.

7. Laſtly, Where Peace is ſpoken to the ſoul, and the Lord is again united to it in love, there will be an earneſt deſire of a nearer union with him. To this end, as there will be a careful ſhunning of whatſoever may diſſolve this Union, principally under that Notion, as it may cauſe a ſeparation between God and the ſoul, ſo there will be a diligent uſe of all Means, which may bring him nearer to us, and us to him. Eſpecially there will be an earneſt longing for the full enjoyment of him in Heaven; there will be a deſiring to be with Chriſt, which is beſt of all; a wiſhing for the day of his appearing, and the haſtning thereof: Even ſo, come Lord Jeſus, come quickly, *Rev* 22.20.

Thus you have heard how the Lord, upon the unfaigned humiliation of his people, and their Faith in Chriſt, will (in his good time) moſt certainly ſpeak peace unto them, for the reſetling and recovery of their diſturbed and wounded Spirits.

Who now would not hear ſuch a God? who would hear any other but him? Who would not be very ſhy leſt he again provoke him? Which is the

Doct 3. That when the Lord (upon their unfaigned Humiliation and Faith) ſpeaks peace unto his people and Saints, they are to hear him, and him alone: And

Peace being ſpoken, they are to be very wary, how they turn again unto folly.

This

This Point hath two Branches.

1. That in ſpeaking peace unto the Soul, God the Lord alone is to be heard.
2. That peace being ſpoken, his People and Saints ought to be very wary how they turn again unto folly.

The firſt Branch, That in ſpeaking peace unto the unſettled and wounded ſoul, God the Lord alone is to be heard.

When the Lords people are labouring and languiſhing under his heavy hand, under thoſe fore-mentioned ſmarting wounds of Loſs, of wrath, the Devil uſeth all his skill, to bring them, if poſſibly he may, to deſpair of Mercy and Peace. When he finds, that he cannot prevail that way, but that the Lord doth ſtill uphold the Soul, though under a weighty burden, he ſets on the World (which he hath at his Command) to offer them Peace, and that very freely, and liberally to give it unto them, without any conditions, proviſo's, or reſervations; and he ſecretly ſuggeſts unto the carnal part that peace and ſettlement is there to be had, and perſwades them to accept of it.

The world comes, and makes a very free tender of it. And at the ſame time, the Lord he offers Peace likewiſe; but upon condition, that they muſt humble themſelves by true repentance for their follies, and muſt by Faith apply unto themſelves the Promiſes of Pardon and peace made unto them through Chriſt in the Goſpel.

Of theſe two Offerers or Givers of Peace, mention is made, *John* 14. 27. Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. God giveth Peace, the world giveth peace. The world gives it freely: God upon terms and conditions. Whether of theſe two now are the Lords people to hear?

Fleſh ſaies, the World: that ſtands not upon terms, and reſervations; that ties not to any conditions of bewayling

wayling, confeſſing, hating, reſolving, applying; here needs no breaking, or rending of the heart, or changing of the mind; the dear price which they muſt pay, who have their peace from God.

But the Spirit ſayes, beware; take heed how you liſten to the World; hearken unto God the Lord, and to him alone: For, he is God the Lord, and ye are his people; he ſpeaks peace, and he ſpeaks peace unto his people and Saints.

In which words are couched, and contained a threefold reaſon, why, in ſpeaking of peace, the Lords people and Saints are to hear him, and him alone.

1. Becauſe he is God the Lord, and they are his People. He loves them, he knows and pities the ſad condition the wounded Spirit is in, and is alone able to help it.
2. Becauſe he will moſt certainly ſpeak peace unto the ſoul: He will aſſure it, that he is at peace with it.
3. Becauſe he ſpeaks peace: that which the ſoul ſhall find to be truly ſuch. He neither gives what the world gives, nor as the world gives.

1. The firſt Reaſon is taken from that near relation between God and his People, and from thoſe two titles, God the Lord; and ſo it is taken from his Power, his Knowledge, his Love.

He is the Lord, and therefore able to cure the wounded Spirit. He is a Lord of great power, ſuch, that as he can work by weak means, by contrary means, ſo without means. He can create peace for the unſetled ſoul, *Iſa.*57. He can make it of nothing; and indeed ſo he doth; there being no prepared, prejacent matter in the ſoul, out of which it ſhould be produced.

He is God, he knows the ſoul in its adverſity, *Pſal.*31. 7. He it is who wounded it and therefore knows the anguiſh and danger of its wounds, what remedy is fitteſt

ſo

for it, and when, and how it is to be applyed.

And the Saints (though in this sad condition, yet) are his people, whom he loves, *Col.* 3. 12. Towards whom he is tender-hearted, very pitiful, and of tender Mercy, *Jam.* 5. 11. He pitieth those that fear him, as a Father pitieth his Children, *Psal.* 103. 13. And therefore (as he is able and skilful, so) he is most ready and willing to help them, to settle them, & to cure their wounds.

The World is a Physitian of no value, a meer Empyrick, a bold Mountebank, that neither is able to compose any Soveraign Remedy, nor knows how to apply it, being altogether ignorant of the state of the soul in its distress.

Beside, the Lords people and Saints are most hateful unto it, *Jo.* 15. 19. And shall they believe, that their deadly enemy (if it were able, and had skill) would be willing to settle and recover them?

2. The second Reason why, in speaking peace, the Lord alone is to be heard, is taken from that assurance, which the Lord rayseth in the soul, that he is at peace with it. For he speaks peace to it. He makes the soul as strongly perswaded of peace, and as confidently to build upon it, as if it heard the Lord himself speak it immediatly from Heaven.

The Grounds whereon this assurance is built in the soul are,

His Decree, which is stable & unchangeable, *Heb.* 6. 17.

His Promise, which is Yea and Amen, 2 *Cor.* 1. 20.

His Oath, which he will not break, *Heb.* 6. 17.

His Hand for it in his written Word, which he will not deny, *Rom.* 15. 4.

His Seal to it, his Spirit, which he cannot but own, 2 *Cor.* 1. 22.

His Delivery of this Assurance, which he will not revoke, *John* 14. 27.

The Witneſs to all this, his Spirit, which cannot lye, *Rom.*8.18.

Thus the Lord ſpeaks peace unto the Soul, by thus aſſuring of it, that he is no more an enemy or a ſtranger unto it; which muſt needs ſettle it, and fill it with ſtrong Conſolation, *Heb.*6.18

When the World can afford to the unſetled and wounded Spirit ſuch grounds of aſſurance of Peace and Settlement, it may then hope the Lords people may be perſwaded to hearken unto it; till then, it may forbear its frank, but empty Tenders.

3. The Third Reaſon is taken from the quality of that Peace which the Lord ſpeaks to the Soul: He ſpeaks Peace unto it, which is truly ſuch, being,

fourfold.

1. A ſolid Peace.
2. A ſatisfying Peace.
3. A Fortifying Peace.
4. A laſting Peace.

1. It is a ſolid Peace, grounded upon Chriſt, who is our peace, *Eph* 2.14. Who hath made peace for us, and reconciled us unto his Father, *Col.* 1.20. Having purchaſed peace for us at a dear rate, by the bloud of his Croſs; being wounded for our Tranſgreſſions, the chaſtiſement of our peace being upon him, and he healing our wounds by his ſtripes, *Iſa.*53.5. He is both our propitiation, and our advocate for peace unto his Father, 1 *John* 2.1,2.

My Peace I give unto you, *John* 14. Well may he call it his, which he hath bought ſo dear. The greatneſs of the Price ſpeaks the Truth and Solidneſs of the Peace: It is Chriſt's Peace dearly bought. His Father gives it at his requeſt; it is the peace of God, *Phil.* 4. 7. And from him proceeds nothing but what is true, real, and ſolid.

The Peace, which from it the world would have the ſoul to accept of, it deſerves not the name of peace; being

ing but a light flash, but a shadow of Peace. The World cries Peace, where there is none, *Jer.*6.14. And so (if its tender might be accepted) would it heal the hurt of Gods People slightly.

And indeed, what more is to be expected from the World? when it hath but one Receipt or Remedy, consisting of three ingredients, which (like a bold unskiltul Empyrick) it applyes to every Malady.

What these Ingredients are, St. *John* tells us 1 *John* 2.16. All that is in the World, are, the Lusts of the flesh' (or Pleasures) the Lust of the eyes (or Wealth) the Pride of life (or Honour) And alas! What can these do to the recovery of a wounded Spirit? which cannot prevent or remove a disease from the body; or, in the least measure abate its Pain. The Vermin seized upon *Herod*, and devoured him alive, though a great King, who had Wealth and Pleasure at his Command, *Acts* 12.23.

2. The peace which God speaks unto the wounded Spirit, it is a satisfying peace: Upon the speaking of this, the (before-disturbed) soul returns unto its rest and settlement.

It hath now its desire; it was wounded with the apprehension of losse and fear of wrath; and its desire was, that God would cause his face to shine upon it, and it should be saved, or be whole, as the old Translation hath it, *Psal.*80.3. The Lord now, upon its Humiliation and Faith, looks graciously upon it, causeth his face to shine upon it, in the peace of Love, of Joy, which he speaks unto it; in which, with a full satisfaction, it rests it self, and is setled. Thus it sucks this Breast of Consolation, and is satisfied. *Isa.* 66. 11.

But, that Peace, which the World is so free in its tender of, doth not, cannot satisfie and settle the soul, but still it must necessarily be full of Troubles and Perplexi-

ties

ties, which neither the Worlds Pleasure, Wealth, nor Honour can remove.

In Laughter the heart will be sorrowful, *Proverbs* 14. 13.

Abundance pierceth the heart with many sorrows, 1 *Tim* 6. 10.

Haman for all his honour and Greatness, was vexed and troubled, that *Mordecai* would not bow to him, *Hest.* 3. 5.

If it be thus with the Worlds own darlings, whom it strives with all tenderness to settle and compose, how can its Peace satisfie and settle the Lords People, when wounded in their souls?

3. The Peace, which the Lord speaks, it is a fortifying Peace, the peace of God, *&c.* shall keep your hearts; φρουρήσει, *muniet*; it doth as it were, set a strong guard about the heart, to defend it from Satans Assaults and Temptations, *Phil.* 4. 7.

It makes a man to walk more advisedly, more considerately; it makes him diligent and constant in that which is good; that so he may, as much as possibly he can, decline the wayes of sinful Folly, whereby formerly he lost his Peace; into which wayes, the Devil endeavours again to bring him.

And indeed the Worlds peace, should a Saint listen to it, and accept of it, would presently carry him into those wayes, and lay him open, and expose him more to Folly: and so, under pretence of peace, make God more his Enemy: So breaking his head (and heart too) with her precious Balm, *Psal.* 141. 6. and wounding it more with the piercing sword of her soft and oyly words, *Psal.* 55. 21. For,

Is not pleasure attended with hard-heartedness? *Amos* 6 6

Doth it not put a man into a condition of spiritual death? 1 *Tim.* 5. 6.

Doth

Doth not Wealth make a man apt to forget and deny God? *Prov.* 30.9. Is not the love of it the root of all evil? 1 *Tim.* 6.10.

Doth not honour make men apt to rebel against God, and to slight his Commands? Ye shall be as Gods, how easily did it win our first Parents to disobedience? *Gen.* 3.5,6.

At the great Supper, *Luke* 14.16, &c. a Wife, Oxen, a Mannour, (it is, *Villam emi*) by which three, is meant, Pleasure, Wealth, Honour: These three kept back those who were invited, from coming to the Feast, though all things were prepared.

May we not then well say of the World, and its Peace, as (in another sense) *Jehu* concerning *Jezebel*, 2 Kings 9. 22. What peace, so long as thy Whoredoms and Witchcrafts are so many? What Peace canst thou give, unless it be a prostituting, bewitching peace? not a soul-setling or salving peace.

4. The Peace which the Lord speaks, it is a lasting Peace: As it is solid, satisfying and fortifying, so it is continuing: His Wrath is but little; but his gathering Mercy is great: His hiding of his face is but momentany; but his kindness is everlasting, *Isa* 54.7,8. New Follies may cast a dark Cloud over it for the time, that it cannot be discerned; but the Lord is still the same, and whom he loves, he loves unto the end, *John* 13. 1.

As for the Worlds peace, that can be but of short continuance. For, the World it self, and the Lust thereof, (whereupon its seeming peace is grounded) it passeth away, 1 *John* 2.17. These Late Times have given a real (and to many sad) discovery of the Transitorinels of all worldly things.

Pleasure it is but a sudden flash: Wealth makes it self wings, and the puffed up, glittering Bubble of Honour is soon blown away and broken. If these can neither

ther ſecure their Maſters, nor themſelves, how ſhall they be able to ſalve and ſettle the diſturbed and wounded Spirit.

You ſee how little, how nothing, the World is able to do for reſetling and recuring of the Wounded Spirit.

Uſe. Whoſoever then is, or ſhall be brought into this ſad condition, let them not ſend to *Beelzebub* the god of *Ekron*, while there is a God in *Iſrael*, 2 *Kings* 1. 2. Though the World make a free tender of peace, yet hear it not: It is the Saints deadly enemy, pretending much Curteſie and Care of them, when it intends the worſt of Miſchiefs unto them.

Hearken unto God the Lord, and unto him alone; he is able, skilful and ready to help thee in thy diſtreſs, to ſettle and recover thee; he will aſſure thee of true Peace, of a ſolid, ſatisfying, fortifying, laſting Peace; ſuch as the world can neither give, nor take away.

But, when he hath ſpoken ſuch peace unto thee, it will deſerve thy beſt care to preſerve it. Thou muſt be very ſhy of a new Breach: Thou muſt beware, that thou turn not again to Folly: Which is the

2 Branch of the Point.

Branch 2. That when the Lord hath ſpoken Peace unto his people and Saints, they are to be very wary, that they turn not again to Folly.

The Lord is good unto all, *Pſal.* 145 9. even to thoſe whom he doth not own for his; though they mind not his goodneſs towards them.

But the (lately wounded and diſturbed, but now) recovered and ſetled ſoul may experimentally ſay, truly God is good to *Iſrael*, to thoſe that are of a pure heart, *Pſal.* 73. 1. And, as to that condition he was in, and is now freed from, he cannot but take notice of the Lords exceeding goodneſs toward him.

He

He is good unto his People and Saints in their leſſer Follies, of Ignorance, Infirmity, *&c.* in paſſing them by as if they were not; when the leaſt of them hath guilt enough to plunge the ſoul into Hell.

He is good to them, in his Patience towards them in their groſſer Follies; in waiting for their amendment, and uſing all fair and gentle wayes, to win them home, when they will not prevail.

He is good to them, in wounding of them, and making of them ſmart for thoſe their Follies.

He is good to them, even in hiding his face from them, and affrighting of them with Terrours.

He is good to them, in diſcovering of thoſe Follies unto them, for which he wounds them; in making them ſenſible how heinous they are.

He is good to them, in enclining their hearts to confeſs them, to bewayl them, to deteſt them, to reſolve againſt them, to apply the Promiſes for pardon.

He is good to them, even in deferring of their ſettlement and recovery, notwithſtanding ſuch Humiliation and Application.

He is moſt good and ſweet and gracious to them, in their reſtoring and ſpeaking peace unto them, in becoming again their Friend, and affording them a continual Feaſt of Joy in their ſouls.

He is good to them, in admoniſhing of them for the time to come, to beware of turning again to Folly, ſo to prevent a new and wider breach, which ſuch relapſes might cauſe. Let them not turn again to Folly.

O, It is a dangerous thing for the Lords People, when having been in ſuch a woful condition, under the ſmarting wounds of loſs and wrath; and the Lord hath graciouſly ſpoken peace unto their ſouls, and hath aſſured them of his Love and Preſence. It is (I ſay) a moſt dangerous thing for them, after Peace ſpoken, to

turn

turn again to the Mire, to the Vomit, to the Folly of ſin.

For ſo doing, they make themſelves juſtly liable to a ſeverer puniſhment, by more highly provoking the Lords wrath againſt them by a new and greater guilt, which now they have drawn upon their ſouls.

If you ask the skilful Phyſitian, why in the diſeaſes of the body, a Relapſe is ſo dangerous, as it is commonly ſaid, and found to be? I ſuppoſe he will ſay,

Becauſe the malignity of the humour, which formerly nourished the diſeaſe, returning upon a new diſtemper, finds a readier entertainment in the parts, and the ſpirits are ſo weak and unable to reſiſt, and ſtruggle with it, that (if it do not wholly oppreſs the heart, and ſo bereave the life: Yet) it renders a ſecond recovery far more difficult.

So is it with the ſoul, after its recovery upon peace ſpoken to it: If it relapſeth, and turns again to the folly of ſin, ſin finds a more welcome entertainment in the carnal part, and the ſpiritual part is ſo weak, that it is not able to reſiſt it. So that though it do not (nor can) bereave the ſoul of ſpiritual life, yet the recovery will be the more difficult, and it will coſt ſuch a man many a heart-pang, many a ſad ſigh, and bitter Tear, before he can again be rid of it.

I might urge this as one reaſon, why the Lords people are to be wary how, after peace ſpoken, they fall into the folly of ſin; becauſe, upon ſuch their backſliding, they will find it an hard matter to ſhake it off, and to rid the ſoul of it: But the main

Reaſon, which I intend to ſpeak of, is, becauſe by their turning again unto Folly, after Peace ſpoken, they draw a greater guilt upon their ſouls, and ſo, do more provoke the Lords wrath againſt them; and thereupon cannot but juſtly fear and expect to be corrected with a more

more ſtinging rod, with a ſharper and more ſmarting puniſhment.

Now the guilt of the ſoul, turning again unto the Folly of ſin, after peace ſpoken unto it, is heightened and enlarged exceedingly, by the concurrence of many grievous ſins, committed in ſuch backſliding: For,

Aggrav. Here is a falling back from thoſe reſolutions in Repentance, wherein the ſoul in its diſtreſs, did bind it ſelf by promiſe and vow unto God; that it would, for the time to come, abhor and decline the wayes of ſinful Folly, and walk before him in better Obedience.

If it did but barely reſolve ſo, yet not to keep up ſuch reſolutions, and ſo to cheriſh them, that they may be derived into act, this failing, and falling from them, diſcovers a want of due care and diligence; the neglect whereof, after peace ſpoken, renders the ſoul more guilty.

But, if to ſuch reſolutions, there were added a Promiſe and Vow, ſo to walk before God, which it was but meet the Soul ſhould do; ſurely it is meet to be ſaid unto God, I have born Chaſtiſement, I will not offend any more. If I have done iniquity, I will do ſo no more, *Job.* 34.31,32. It is meet the ſoul ſhould ſay thus in its diſtreſſe; and if it hath (and I am confident, that whoſoever hath been under the horrours of a wounded ſpirit hath thus promiſed and vowed unto God) if the ſoul hath thus ſaid, thus promiſed and thus vowed, and yet breaks ſuch Promiſe and Vow, by relapſing and backſliding, it muſt needs lay a greater guilt upon it ſelf: For,

What is it, but to mock God? What, but to take his Name in vain? And ſo to do, is it not a new, and high provoking Folly? Will the Lord hold ſuch an one guiltleſs? Pay that thou haſt vowed. God hath no pleaſure in Fools, *Eccleſ.* 5.4.

2. The guilt is aggravated by forgetfulneſs of that deli-

deliverance which the Lord hath wrought.

David, in *Pſal.* 103. cals upon his ſoul at the beginning of the Pſalm, and all that is in him, to bleſs God, to remember his Benefits, who forgiveth (ſaith he) all thine Iniquity, and healeth all thy diſeaſes.

Thine Iniquity was high, yet God hath forgiven it. Thy Diſeaſes and Wounds were painful and dangerous, yet he hath healed them. He hath reſtored thy peace, he is become thy Friend, thy near Friend, dwelling in thy ſoul; he hath delivered thee from all thy Fears and Terrours, and hath crowned thee with loving kindneſs, and tender mercy; and canſt thou ſo ſoon forget him, who hath dealt thus by thee?

It was an high aggravation of *Iſraels* ſin, that they forgat God their Saviour & Deliverer, *Pſ* 106 21. The Lord hath ſaved thee, he hath delivered thee, he hath had a regard to thine affliction, he hath heard thy cry, when thou waſt brought low for thine Iniquity: and yet doſt thou forget him? Doſt thou provoke him again with new Follies?

3. The guilt is aggravated by deſpiſing of Gods Rod, by ſlighting and ſetting light by it; like *Pharaoh*, who returned to his Rebellion againſt God, aſſoon as the Plague was but removed.

Hath God corrected thee as his Son, whom he loves, in whom he delights? *Prov* 3.11. And doſt thou deſpiſe his Chaſtiſement? Is that man happy whom God correcteth? *Job* 5. 17. And doſt thou ſlight the Chaſtening of the Almighty? They who deſpiſe the reproof of Wiſdom, can they expect other, then to eat of the fruit of their own wayes, and to be filled with their own devices? *Prov* 1. 31.

4. The guilt is aggravated and heightened by Preſumption of new Peace, or of the former to be continued: It is a good *Item* that is given *Eccluſ.* 3. Be not without

without fear after the ſin is pardoned: Neither add ſin unto ſin: Say not, Gods Mercy is great; he will have mercy upon the multitude of my ſins. Is it not a bold wickedneſs ſpringing from that root that beareth Gall, and Wormwood, for a man to bleſs himſelf, and to ſay, God is a God of Mercy, and I ſhall have Peace, though I walk in the Imagination of mine own heart, adding Drunkenneſs to Thirſt, *Deut.* 29.19.

For a man ſo to ſay, it is an high Provocation; much more to add ſin to ſin, upon ſuch Preſumption. For, what is it, but a tempting of God in an high degree? Had Chriſt caſt himſelf down from the Pinacle of the Temple, when there were ſtairs to come down by, he had tempted God.

Wouldſt thou have Peace? uſe the Means, forbear the Folly of ſin; if thou ſin upon Preſumption of Gods Mercy, thou doſt tempt God, and ſo lay a new and greater guilt upon thy Soul. What? Shall we ſin that Grace may abound?

5. Laſtly, The guilt is aggravated (and that in the higheſt degree) by unthankfulneſs. I forgave thee all that thy debt, *Mat.*18 32. He, who hath had Talents, 10000 Talents forgiven him, many hainous ſins; and yet is ſuch an unthankful wretch, as to provoke his Gracious Lord by cruelty towards his Fellow-Servant, or by any other hainous Follyes; he muſt look to be delivered to the Tormentors, until he hath paid all the debt, which returns upon the Score (not in reſpect of act, but) in reſpect of that high guilt, which ſuch ungratefulneſs layes upon the ſoul, far exceeding the guilt of thoſe ſins, whatſoever they were before peace ſpoken.

After all this is come upon us for our evil deeds and for our great Treſpaſſes (ſeeing that God hath puniſhed us leſs then our Iniquities deſerved, and hath given

us such deliverance as this) should we again break his Commandments? Would he not be angry with us, till he had consumed us? *Ezra* 9. 13, 14. And would not his anger be yet the more provoked against us, if we turn again to folly, when upon peace spoken.

The understanding, by Christs manifesting of himself unto it, is more cleared to know Gods Will.

When the Soul by the Spirits dwelling in it, is more inabled to do his Will.

When so great an Obligation lies upon it, calling for all ready Obedience unto his Will.

Now lay all these together.

Breach of Promise.
Forgetfulness of deliverance.
Despising of the Rod.
Presumption of Mercy.
Unthankfulness for Peace.

All these meeting in backsliding into sin after Peace spoken, and, what is it but to increase Iniquity above our heads? to cause our trespasses to grow up to Heaven? *Ezra* 9.9. What is it, but to add Rebellion unto sin? *Job* 34. *ult.*

And what a fearful case is the Soul in, when by new Follies it hath thus provoked its God? How will its former wounds of Loss, of wrath (lately by a sweet peace drawn together, and cured) rend themselves open afresh? The much enlarged, and longer continuing smart whereof, it must unavoydably undergo.

He that sins again, after that he is made whole, must look for a worse thing to come unto him, *John* 5.14. He that hath been under Gods smoaking and kindling anger, *Psal.*74. and yet again provokes him, such a one must look to feel his burning anger, the heat of his great anger, *Deut.*29.24. His consuming anger, *Ezra* 9. 14. And, if his former Rod was so stinging and intolerable, what

what will his Scorpions be?

use. I truſt, that what I have already ſaid concerning backſliding and relapſing into the Folly of ſin after peace ſpoken, will make ſuch an impreſſion in your hearts, that I ſhall but loſe time to enlarge my ſelf further in exhorting you to beware, how by new Follies you provoke the Lord.

Neither ſhall I need to ſay much, to ſtir you up to be careful to preſerve Peace when it is ſpoken to your ſouls.

Motives Do but caſt your thoughts back upon the anguiſh and horrour of the wounded Spirit, upon the loſs of its peace.

Caſt them back upon that love of God, and that exceeding Joy, which Peace ſpoken doth aſſure the ſoul of, and fill the Soul with, and you will need none other motives.

Only I conceive it needful, that I give you ſome brief Directions how to preſerve peace, when it is ſpoken to your Souls.

When the Church had found him whom her ſoul loved, whom ſhe had formerly loſt, *Cant.* 3.4. ſhe held him faſt.

The Lord Chriſt is our Peace: That thou mayeſt hold him faſt, and not loſe him again, uſe theſe Means.

Means 1. Love his Word, they who do ſo have great peace, *Pſal.* 119.165.

2. Get ſpiritual Wiſdom: all her paths are Peace, *Prov* 3,17.

3. Live in Unity; and the God of Love and Peace will be with you, 2 *Cor.* 13.11.

4. Love Chriſt, and he will make his abode with you, *John* 14.23.

5. Be obedient to his commands, and you ſhall have Peace as a River, *Iſa.* 48.18.

6. Be ſpiritually minded; to be ſo, is Life and peace, *Rom.* 8,6.

7. Let God rule in thine heart; his Kingdom consists in Righteousness, Peace and Joy in the Holy Ghost, *Rom.* 14.17.

8. Let thy mind be staved on God; trust in him, and he will keep thee in perfect peace, *Isa.* 26.3.

9. Constrain Christ by fervent Prayer, and he will tarry with thee, *Luke* 24.29. and cannot depart from thee, *Gen.* 32.26.

2 JY 58

The Authors Hymn upon his wounded Spirit recured; Compriſing many of the Principal Heads of the Former Diſcourſe.

WHen I felt that Heart-ſtinging Rod
Of my Soul-wounding-Saving God,
In his Loſſe I was loſt; his eye
Shot Beams of threatning Enmity.
I bath'd thoſe wounds with Tears for ſin;
Chriſt's Merit-Balm Faith poured in.
He came, and gently them up-bound;
Spake Peace, Joy, Love, and I was ſound.
Bleſs him my Soul, while Life doth laſt!
Prize Peace, and hold thy Dear Chriſt faſt.
O ſtrengthen me, my God moſt Holy;
That I return no more to Folly!

His

His Farewel to the World.

VVOrld, ſince to ſin, to thee, I'm dead,
To new life rais'd; where Chriſt my Head
Doth dwell: I'le ſeek thoſe things above;
Diſdaining thy (now) Traſh to love;
There my heart's ſet: In longing Cries
To him my Clay-reſtrain'd Soul flies.
He there, what doth it here? It's home
Is Heaven. Lord Jeſu quickly come!

HEnce Bubble-Honour! thy ſwoln, gay,
Light, Empty ſhews are blown away.
With a juſt Scorn I now deſpiſe
Thy (once ador'd) great Nullities.
And well I may ſlight thy proud ſtate,
Through Chriſt ('bove thee) b'ing made ſo great.
Earth bounded thine Ambition:
I'm Heavens great King's Adopted Son.

Wealth

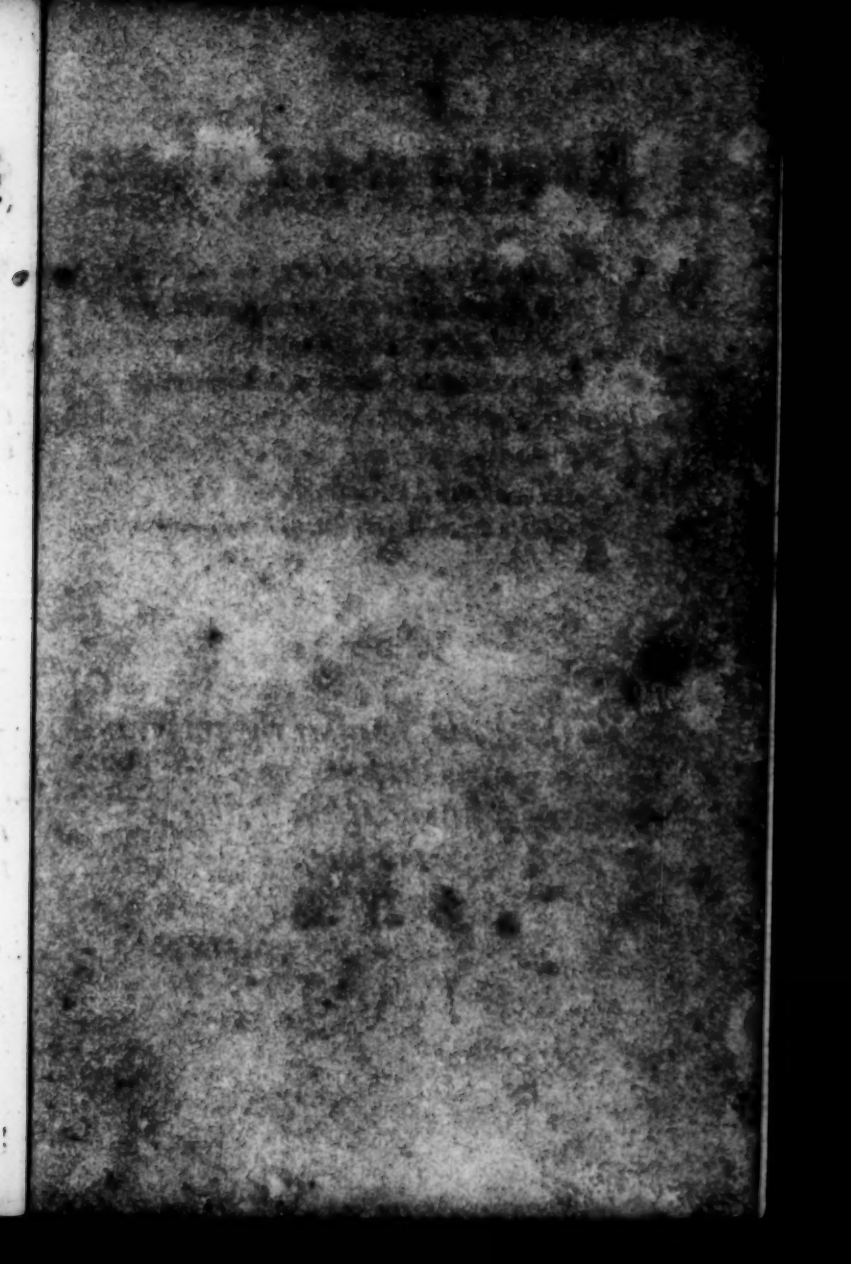
WEalth take thy Wings; flie where thou liſt:
I'l be no more a Mammoniſt,
To lade me with thick Yellow Clay:
Poor helpleſs Idol in wrath's day.
Gold's not my hope: My hope I'le place
On him, who hath my Soul with Grace
Inrich'd: and made him mine, me his,
In whom are hid all Treaſuries.

PLeaſure away, away; be gone
Fair Sorcereſs: thy Potion
Is amber'd Poyſon: thy Songs Spell
Wreaks in a Calm, and lulls to Hell.
Welcom ſweet Peace! thou doſt immure
With Braſs, and ſet my ſoul ſecure.
Rapt from my ſelf, in Extaſie
To Heavens Joyes on thy wings I fly.

VVEalth, Honour, Pleaſure, all adieu!
My Reſcued Heart (once ſlave to you)
Hath now that beſt of Objects found:
Whoſe Rod hath cur'd your Balm-made Wound.
You neither laſt, nor ſatisfie.
Fulneſs, and Perpetuity
Of Bliſſe he will my Soul afford,
Who cannot lie; I'le truſt his Word.

1 John 2. 15.

Love not the World, neither the things that are in the world: If any man love the World, the Love of the Father is not in him.

2 JY 58

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